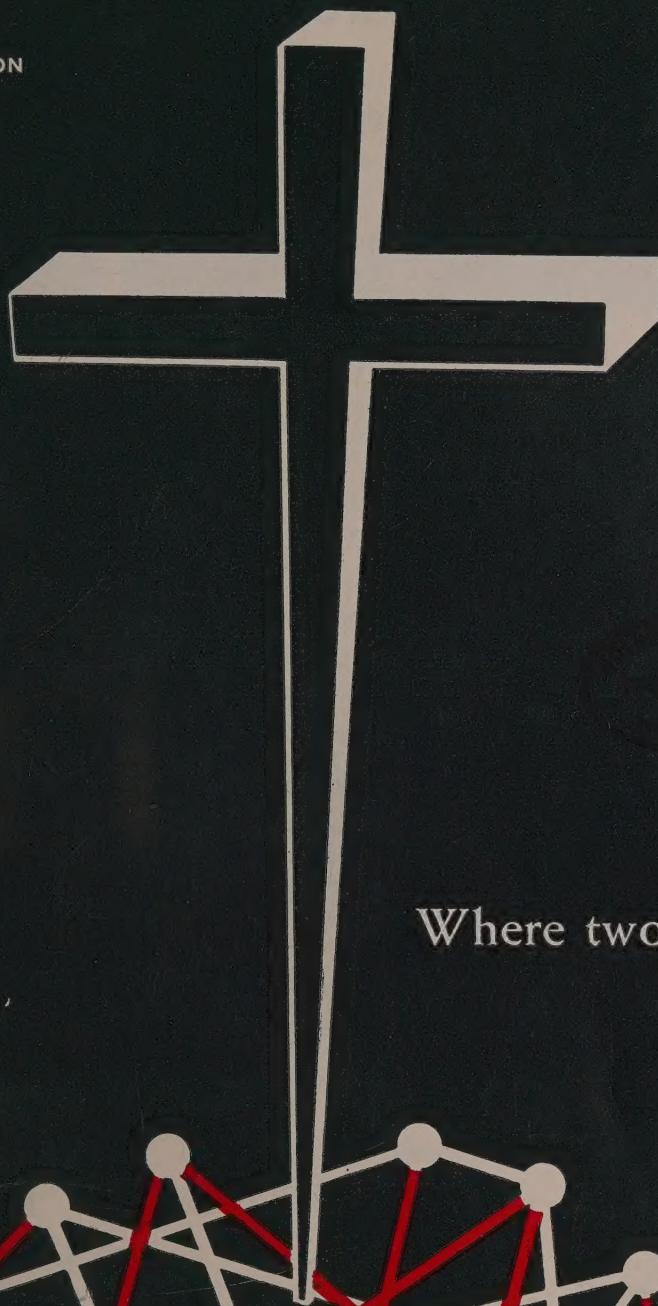
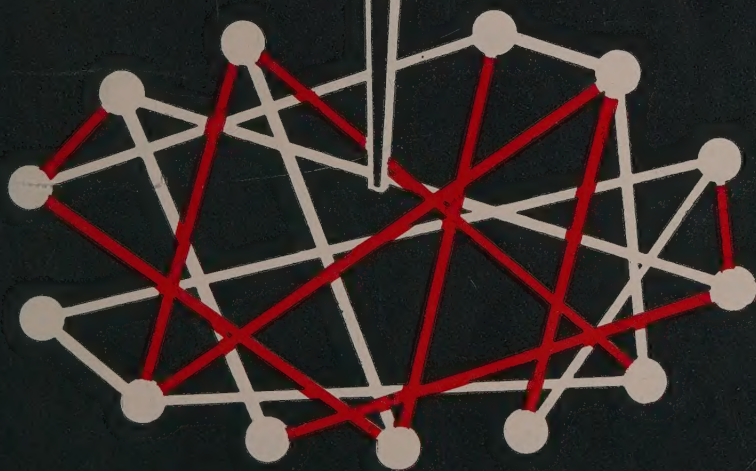


INTERNATIONAL
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MAY 1957



Where two or three...



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Unless otherwise indicated, Scripture is from the Revised Standard Version.

■ A RISING TIDE of interest in group relations has appeared during the past ten years. Much of the research in group development undertaken at various universities has significance for every institution and group. Industrial leaders have used these findings to increase production, morale, sales, and profits. Labor leaders, public health officials, educators, and the armed forces have used them to improve the effectiveness of their groups.

During the last few years the church has begun to awaken to the transforming power which can be released in groups when certain conditions are met. An ambitious training program has been sponsored by the Protestant Episcopal Church. Within a five-year period, about 3500 of their clergy and directors of Christian education are being trained at two-week laboratories on "The Church and Group Life."

The first Protestant laboratory on group development was held at Green Lake, Wisconsin, in March 1956 under the auspices of the National Training Laboratories, a unit of the National Education Association. The National Council of Churches' Department of Administration and Leadership will sponsor similar laboratories in 1957 and 1958. The National Council has also held two group procedures conferences for the training of its own executive staff members.

Other denominations have held pilot projects of a similar nature. Staffs for church laboratories have been recruited largely from among those who have attended the famous summer laboratory at Bethel, Maine, conducted by social scientists for the past ten years.

There are some dangers involved in acquiring skills in group relations. One is that a dominating leader may use these techniques to manipulate others into giving him his way. The safeguards are two-fold: first, a leader who respects persons will refuse to treat them as things or deny their freedom of choice; second, if all

■ THE SPECIAL COVER design by Peggy Yamron suggests the central place of Christ in church groups. "Where two or three are gathered in my name, there am I in the midst of them." (Matthew 18:20) The cross coming vertically into the midst of the group indicates that beyond our own relations with one another is our relationship with God through Christ. The design also suggests that Christian growth takes place most readily when all members of the group participate creatively and interact with each other. The subtitle implies that there can be Christian growth not only by individuals of the group but also on the part of the group itself.

As this special issue is used for individual guidance and in teachers' meetings, leadership education classes, and workshops, many questions will come to mind. These could not all be answered, even within a full issue of the *Journal*. A series of "follow-up" articles is being prepared to give additional information concerning

members of the group are trained in group relations they will be able to detect, expose, and correct any leader or member who attempts to manipulate others.

Another danger might be called the "paralysis of over-analysis." Sometimes groups become so enamored with analysis of their own motives and processes that they are immobilized. The safeguard lies in a balance between the energy spent on maintaining morale and on accomplishing the group task.

Perhaps the most subtle danger is that some individuals assume they are qualified to probe, like psychiatrists, into the personalities of their fellow members. One safeguard is to focus attention on the group as a whole, dealing with individual problems to the extent required in maintaining harmonious group relations and in utilizing the contributions of all members toward the accomplishment of the task.

These articles do not refer to an optional method of working with people in groups, but to the systematic observation, understanding, and use of the individual, social, and spiritual forces which are always at work in every group, whether or not we recognize them. They report the results of observation, experimentation, and research which are most applicable to groups in the church and church school. Effective group procedures are not ends in themselves but means to Christian growth for persons and groups.

But where is God in this process? He is in and through it all, whether we recognize his presence or not. God is exerting his influence upon the situation even though unnoticed. When people remove their masks and face each other and themselves in love and honesty, God's Holy Spirit is felt. Freed from fear and encouraged by group support, persons often experience rapid and permanent changes in their attitudes and behavior. To many, this comes as a religious conversion and an encounter with God.

W. Randolph Thornton

"Where two or three . . .

the use of effective procedures in church groups. The will appear in forthcoming issues, through much of the coming year. The editors will welcome questions readers would like answered in these articles.

This special issue, together with the later articles, will merit careful study by leaders of children's groups, and by both the leaders and members of young people's and adult groups. For this purpose, extra copies of this issue and those containing the follow-up articles will be available. (See order form on p. 39 and the order card bound in extra copies.) College and seminary classes, student work directors, denominational leaders, and executives of councils of churches will find this material helpful.

The editors wish to express appreciation to the writers who made this special issue possible, and to W. Randolph Thornton, who served as consulting editor.

Virgil E. Foster

"Where two or three..."

by Lowell Brestel HAZZARD

Department of Old Testament,
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Westminster, Maryland.

THE Reverend Daniel Nelson came out of his study with a smile upon his face. He had just worked out the plan for the new expansion program of the church school. It was a good plan, too. He had worked hard over it, and he had not omitted praying about it.

Of course, he still had the problem of selling it to the Board of Education. But that ought not to be too hard. One of his best qualities, people always said, was his ability to handle people. And if one or two members should prove a little difficult, it really would not matter too much. He could be firm when necessary. He was sure he could get a majority, and majority rule is the democratic principle.

The Reverend Daniel had, of course, read his Bible. He was familiar with the scripture from which the theme of this issue and of this article is taken: "Where two or three are gathered in my name, there am I in the midst of them" (Matt. 18:20). But he had always thought that was a verse you used to console yourself when only a few faithfuls showed up for prayer meeting. He had always thought it meant, "Two or three are enough. You don't need twenty or thirty." It had never occurred to him that it might mean, "One is not enough."

But certainly something like that is what it does mean. When there is trouble in the church which cannot be settled by the two involved, a committee should seek to work it out, not the pastor alone. When prevailing in prayer is sought for, two at least must agree. This is the tenor of the whole paragraph in Matthew's gospel. The lonely Christian worker doesn't get very far. It takes "two or three."

Now, why this stress in the New Testament on doing things together? There are probably three main reasons:

1. One is the emphasis of Christianity on "personhood."

God made us *persons*. This the Bible says from one end to the other. This is the meaning of what Genesis says about "the image of God."

If we are persons, everyone is important in his own right. Cain is his brother's keeper. David cannot play fast and loose with Uriah and get away with it. Even King Ahab cannot have Naboth's vineyard against Naboth's will.

And so, no Christian worker is entitled to think that he has a monopoly on wisdom, either. No Christian has a right to manipulate another. No Christian can act as though another's suggestions are unimportant. Preach-

ers may talk about "officious boards," and church school superintendents may find it easier to tell their teachers what to do than to consult with them. But the Christian emphasis on "personhood" makes this impossible. Only in the group where persons interact as persons, not as "handled" as things, can Christian decisions be made.

2. Another reason is the Christian spirit of "belongingness."

One of the major characteristics of the Kingdom of God is that it is a place where everyone *belongs*. There are no cast-offs in the Kingdom, no wall-flowers, no one like Cain, a fugitive and a wanderer in the earth.

This is what Jesus was about when he ate with publicans and sinners, when he went through Samaria instead of going around, when he accepted the sinful woman.

And so it is in the church—everyone "belongs."

But everyone cannot "belong" in a church in which one person, or a few, run things. The first time my wife spoke up in meeting in a certain community in which we lived, one of the women fixed her with a baleful glare and said, "And how long have you been a member of this church?"

It takes time to help everyone feel that he counts, and some leaders think "that isn't the way to get things done."

Perhaps not, but it depends on what is to be accomplished. It is only when there is a real sense of belonging that the most significant things are achieved.

3. Finally, the last reason is that Christianity itself is *community*.

You see, the Bible says that God is love. If this is so, then God can only work where love is being demonstrated.

There is a very real sense in which even Jesus Christ himself cannot

adequately reveal God. God is love, and one person cannot reveal love. It took Christ *and his disciples* to reveal God to the world. And now that Christ is gone and the Church is his body, it takes the Church. Not the minister alone—the minister *and* his people. Not the superintendent alone—the superintendent *and* his teachers. Not the teacher alone—the teacher *and* his pupils.

Christianity works itself out in interaction. It cannot work itself out in solitude.

There were two college presidents once. The faculty used to write them notes. One welcomed what he called this "loyal cooperation." And many times policies were modified by the interaction of minds. The other got red in the face and talked of "disloyalty." Faculty meetings under one were a joy, under the other a nightmare. It was the same college, but under one administration it was Christian. Under the other, well . . .

The "group process," to which this issue is dedicated, is not only the best way to get things done. It is the only Christian process. For Christianity despises no person, seeks to make everyone truly "belong" and in its essence has to be a matter of community, for "God is love."

Prayer

O, God, forgive us who are engaged in Christian work for being so anxious to get things accomplished that we belie our deepest professions. We know that God is love, but we forget that love means togetherness in every moment of our living.

Help us to know the joy of working in twos and threes and larger groups. Help us not to starve ourselves and our churches by one-man rule or domination by a minority. For it is only as all of us gather together that thou art in our midst. Amen.

Help me become a person

by Reuel L. HOWE

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Our deepest need as human beings is
our need to be loved and to love.

Max Sharpe

EACH OF US is looking for a way of becoming a person, of finding his real self. Much of this search is unconscious. When it is a conscious search only meager guidance can be found in books, courses of study, or formulas on how to win friends and influence people. These can give only power over persons, power to get one's own way, to command recognition.

In contrast with this "personal power" is the "power of the personal," which is the power to hear and help one another, to be heard and helped, to live with others in mutual creativeness.

The bully who broke down

I learned about this power of the personal from a schoolteacher who had been assigned to a class which included a number of difficult children. On the very first day of her new assignment she began to have trouble with a sullen and rebellious fourteen-year-old boy who recognized her as an ideal person to bully. Vainly she tried to win him and gain control of the class. The other youngsters became more difficult as they followed the lead of the boy who did everything he could to upset her. Finally in desperation she kept him after school one afternoon and asked him why he was picking on her.

He looked at her sullenly for a moment and then replied, "Because you're such a sucker for it."

"I know I am," she sighed. "I've always been afraid of people like you, and yet I'd like to help you. Why do you fight and pick on people who can't take care of themselves? Why do you want to hurt me?"

Much to her amazement the big fourteen-year-old bully broke down and cried, and told her a story of misery, loneliness, and hostility which fully accounted for his rebelliousness. Her own honesty as a person had called forth the truth from this confused, frightened, and resentful boy, and freed him of his hostility so that he might find better ways of working through his problems.

He experienced the power of the personal from one who as a person did not seem to have much power, but through her he was set on the way to becoming a person. Her strength was in her power to accept her anxiety about herself without fear and without reservation. Thus was she able to get through to the boy so that he knew that she accepted him and his anxiety about himself, along with his hostility toward her and the rest of the world.

This was his first experience of being accepted and loved for what he was in spite of what he did. Her

power to accept herself became her power to accept him, which made it possible for him to accept himself. In this way do we help one another to become and remain persons.

Born into relationships

Being born means being born into relation. Birth, however, is not the once and for all event that it is commonly thought to be. We are always being born, always seeking to be born, moving from the womb of the outgrown present into a life of new powers, problems, and possibilities. The boy in our story was not born just once. He was born again in his relation to the teacher. The old question of man, "Who am I?" is always a new question every time it is asked, and it always elicits new answers. Every new encounter, and every moment of decision is a potential womb for new birth of a person and for new being.

A baby at the moment of birth has the potentialities for personhood, but for the potentialities to be realized it is necessary for him to be accepted by his family of persons—father, mother, brothers, and sisters, who want him to be in relation to them.

Our deepest need

Since we are made in the image of God who is Love, it is not surprising that our deepest need as human beings is our need to be loved and to love. The meeting of this need will call us forth as persons. Love is the true power of the personal that calls persons into being. And the same love that produced us as persons will work through us to nurture the personhood of others.

Love can be expressed only through relationship, and to love is to use the language of relationship. No man can receive love in isolation. By the language of its life does the family reveal its love to the child, and so reveal to him also the meaning of his own being as a person. The content of that language is love.

When the content of the relationship is not love there is produced a variety of protests against being denied love. Unloved babies die in spite of the best of physical care. Juvenile delinquents and near delinquents are unloved persons protesting the deprivation of essential love. Many of the patients in our mental hospitals are there because their need of love was not met or their need to love was frustrated. Many who do not qualify as delinquents or mental patients bear within them the mark of being unloved and unloving.

By the reassurance of being loved and of being able to love we are

strengthened for those relationships in which hostility is more characteristic than love.

We experience love in two forms: love in its acts of giving; and love in its acts of depriving. Both are essential to the nurture of persons.

1. *Love in its acts of giving.* The first experiences of love are associated with the experiences of being fed. With the gift of food which eases hunger pangs come the attention and love of mother and others so that there is set up in experience the deep and indelible association between food and love, and, therefore, of food and fellowship. The act of feeding may be a revelation of the meaning of life. It is a way of saying, "This is what human love is; this is something of what God's love is like; you live in a fellowship where God's love is at work." The simple act of feeding and caring can say this long before a child can understand words. Happy is the person whose experiences in human relationships open him to the meanings of the words by which the Christian community tries to convey to him the good news of God's love for him.

If the home is open to the movement of the Holy Spirit, we may confidently affirm that God's love is in the act of feeding or in any human act of care. God's self-disclosure may be in any real meeting between person and person of whatever relationship. Love, in its act of giving, is not hard to understand. The difficulty is in the doing of it, especially when we are separated from one another. Nevertheless, the purpose of giving love is to affirm, reassure, and strengthen each other in becoming persons.

2. *Love in its acts of depriving.* It is easier for us to think of the act of love in terms of giving, but we must not forget that love must be expressed also in the act of taking away. Without this aspect of love, we would have indulgence and not love. True love is disciplined. Only sick, protesting individuals are produced by indulgence.

The withholding by mother or another loved one of something that the child wants, easily arouses his resentment and hostility. He experiences deprivation as a sign that his mother does not love him. He feels hurt, and his impulse is to hurt back. Both his receipt and return of love are frustrated. He responds first with fear, second with hate, and then with anxiety. There is the anxiety that the acts of hostility will cause the loss of the loved one and, therefore, of love. There is also the distressing feeling of guilt because he has hurt the one

who has loved him and whom he loves. A child may even say of himself at a time like this, "I am bad," thus indicating his own sense of wrongdoing. The whole situation has produced in him the anxiety of annihilation and guilt which causes him to feel unlovable.

From the parents' and teachers' side there is a corresponding anxiety which comes of seeing their love produce hostility. This is a moment of crisis when the nurturing person and the person nurtured are threatened by the separation and alienation that has taken place between them. Both are in need of and both seek for a way of reunion and at-one-ment.

Thus we begin to see the theological and religious meaning of the moment. The moment of crisis may become the moment of redemption. The work of love is the reunion of that which is separated. And this is the mother's task and privilege, and the task and privilege of any person, who because he is a person must be the servant of love. The steadiness of his mother's love is the context in which the child is able to face the anxieties and nameless risks of becoming an autonomous individual and a loving person.

The leverage of love

The mother accepts the child's

rages, fears, jealousies, and hostilities not as contradictions of his love, but as expressions of his love and of his need of love. True love always recognizes love even though it wears many different faces, and sometimes grotesque disguises. In time the child knows that he is understood, and in this knowledge he comes to understand himself. Out of this springs the security to know and understand others. Out of this, too, comes the courage to accept the negative as a part of the positive, death as a part of life, and to know the Love "that will not let us go." Finally, out of this comes the power to be, and to be in responsible relation.

This process of becoming a person in relationship to others continues through childhood, youth, and adulthood, as one enters into group activities. If one is to mature he must be able to enter into responsible relationships with others. He continues to need acceptance and affection. He needs forgiveness when he has broken a relationship—reunion with the group in which he finds security.

A person whose childhood experiences of growing up have been disappointing may have difficulty entering into group relations responsibly. He may fear the group or be unable to entrust himself fully to others.



Love given and received in close family relationships helps a child become a person. This encourages full acceptance and participation in other groups.
J. Henry Long

He may regard each little denial of approval of his ideas as evidence of personal rejection by the group, or withdrawal of the love of other members. Other members of the group will need to accept him as he is, understand his behavior, offer him security,

and help him to achieve in new relationships the maturity he ought to have attained earlier.

To be accepted though unacceptable, loved though unlovable, is to know oneself to be forgiven, recon-

ciled, and reunited—to be saved. To be saved is to become a person. One becomes a person by being brought into relation to the Person of Persons through the power of his Spirit working in the lives of his holy persons, the church.

Don't threaten me!

Why do people behave unpleasantly?

Is membership in a group unsafe for some persons?

by Jesse H. ZIEGLER

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and Director of Counseling Services,
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IF the rest of the people in this congregation just would act in mature and reasonable ways it would certainly be a nicer place to work!" This has been the lament of many a worker in the church after a committee or group meeting in which everything has gone wrong. Little can be done to change the situation unless it is recognized that the behavior of people doesn't "just happen," but that much of it, probably all of it, can be understood in terms of cause and effect.

People behave unpleasantly because they feel threatened, either from outside or from inside. They adopt various devices for defending themselves against the external or internal threat. The defense, which may be very unpleasant to others, serves to reduce at least temporarily the anxiety they feel over the threat. Let us see what some of this looks like.

Mary is in her middle thirties and the mother of six children. She was reared with the idea that a great many things are sin. She went only one year to college and had to drop out for financial reasons although she was doing well in her studies. At twenty she married a boy who was also from a strict background. The babies soon began to come and the couple had a difficult time financially. The mother-in-law now lives with them and there are many strains at home.

The couple have both been devoted to the church, but throughout their married life have attended churches that were much more liberal in tone than the home churches from which they came. Mary finds it difficult to express adequately her point of view in meetings where the prevailing point of view is different from hers. She usually makes a couple of attempts and then retires into silence. If the group decides against her point of view she waits until she gets with a group with whom she agrees and then is quite vocal in attack upon the persons who differ with her. She has never been heard to make a positive and constructive suggestion but is always objecting to the suggestions of others.

Mary is a thoroughly unhappy woman who is devoted to the church but who feels threatened in so many ways that a great share of her activity can be understood only in terms of defenses against the threats which she feels. Out of the following list of pressures and threats let us identify those which might account for Mary's behavior.

Are these the threats Mary feels?

1. *Difference in standard of living:* Some people feel threatened by too great an unfavorable difference in standard of living between them and their neighbors or other members of a group. This is felt especially in

the area of clothing, homes, and automobiles. It is probably felt more acutely by adolescents than by any other age group.

2. *Pressure to think like everyone else:* The holding of ideas different from those of one's peers may be a source of anxiety. When these ideas are especially unpopular in the group or in the culture the threat is multiplied. What is involved in this and the preceding item is the feeling that if one is different from one's fellows in appearance or in ideas one is likely to be rejected and have no life with the group. Another group of pressures definitely arises from within the self.

3. *Inability to express oneself clearly:* When a person has strong feelings and ideas differing from those of the other members of a group, but for any one of many reasons finds it impossible to express himself, he comes to feel that he is cut off from the group. He may even feel that he is disliked by the group or that they "have it in for him."

4. *Over-rigorous conscience:* The conscience is formed primarily by the internalization of the codes of the parents when the person is under ten years of age. Conditions have changed greatly since then, and were those same parents living they might be adjusting their codes to the current situation. But a conscience may be much harder to modify than would be the demands of living people. A person with an over-rigorous conscience may feel that he cannot satisfy it and that he dare not disobey it.

5. *Repressed guilt for an unconfessed act:* If a person has done something which is contrary to his code and has felt so bad about it that he never dared to confess it, then the guilt feeling may have been kept below the conscious level. Such feelings are a constant threat and cause the person to do various unpleasant and unhealthy things to avoid the anxiety. He may be "ultra-pious" as a safeguard; he may see other people as wanting to do reprehensible things (the things which he dares not confess he did).

6. *Frustration of ambition to achieve:* When, through financial inability, family responsibilities, or other barriers, a person is prevented from the fulfillment of an ambition that he has entertained, this may be seen as very much of a threat to the self. It is an even greater threat when the hindering circumstance is seen to be some disability within the self.

7. *Failure within one's family:* If relationships within one's own family turn out to be something less than satisfying the individual may well perceive this first as a reflection on himself and only secondarily as the responsibility of someone else. The feeling of failure in this most intimate relationship usually has repercussions in other social relationships.

Another group of factors has to do with the way in which other significantly related persons threaten the person involved:

8. *Being treated as a thing rather than a person:* One man said that regardless of family, personal, or church plans, if the boss said it was necessary to work late or on a week end one had to do it. He said he feels like a "thing."

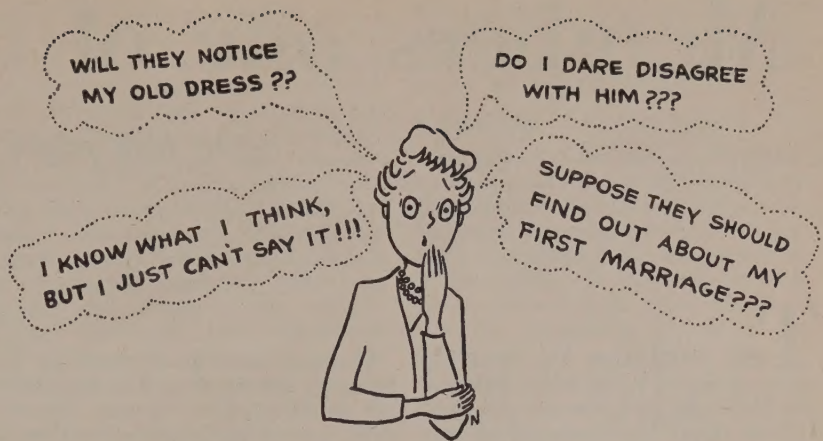
9. *Too rapid tearing down of defenses:* Someone among our acquaintances or friends may see through the defenses we have built up to guard us. He may think he will do us or the group a favor by ripping away our defenses. But this may cause us a great deal of anxiety and be perceived as a threat to our very being.

Whenever people feel threatened in such typical ways they will tend to react by running away or by fighting back. The first is unhealthy for the person; the second may be disruptive of the life of the group.

Is the group safe for Mary?

If we looked at the whole story of Mary we should see that she has felt threatened by many of the factors which we have mentioned. She reacts by sometimes feeling overwhelmed and rejected, in which case she tends to withdraw. She then sulks and tends to overeat. But when it seems possible or when the anxiety builds up she will fight back. Sometimes the fighting back is at people within her church group and sometimes at her husband or her children; sometimes her hostility is turned in on herself and she just gets sick. Mary is at odds with herself and often at odds with her group. She does and says things she wishes later she had not done or said.

What shall we say, then, about this Mary and all the other Marys? Shall we say she is just a thoroughly unpleasant person? Will it not be more



Mary feels herself threatened at many points, without and within. The group has a responsibility for helping Mary be herself by accepting her as she is.

helpful to say that Mary is a person who feels herself threatened at many points from without and from within? She will become a pleasanter person not by having her defenses ripped away but by coming to feel that it is "safe" to be herself and to be a mem-

ber of a group, indeed that it is possible to find security by being her true self within her group. In other words, the group has a responsibility for helping Mary to be herself by accepting her as she is and trying to use her comments.

■ "WE NOW ACCEPT the miracle of the atom, but we do not yet accept the miracle of the human heart," wrote Archibald MacLeish. Atomic chain reaction was an outgrowth of Einstein's formula $E=MC^2$ (energy equals mass times the speed of light squared). A spiritual chain reaction will occur "where two or three are gathered together in Christ's name." The formula might be stated thus: $SP=A+C^7$ (spiritual power equals Acceptance plus Communication at seven levels).

Acceptance is personal concern and listening love aimed at fully understanding and appreciating another person in the totality of his being—his desires, his motives, his feelings, his ideas, his words, and his actions. Such acceptance on our part is based not on the other person's attractiveness to us, but on God's ability to love him in spite of his unlovableness. Only as we are able to accept and forgive others can we experience God's acceptance and forgiveness of ourselves.

To acceptance we must add communication, as mutual and voluntary interpenetration of personalities. It is the satisfaction of our universal yearning to belong to each other and to God.

The levels of communication are:

1. *Eating together.* Jesus ate with many people. The Last Supper is highly symbolic.

Spiritual chain reaction

2. *Playing together.* Using the big muscles in active recreation or the smaller ones in talk or laughter brings people together.

3. *Working together for ourselves:* getting a meal together, building a church, or any cooperative project.

4. *Thinking together.* The interaction of minds on a common problem can bring high fellowship.

5. *Working together for others.* Such service brings a higher level of belonging.

6. *Worshipping together.* This is two-way communication with God about the struggles of our souls.

7. *Suffering together.* Howard Spring declares: "Enjoyment may furnish the chromium plate, but it is the things endured that provide the bolts and rivets."

Acceptance plus communication releases spiritual power and the chain reaction spreads. This is the miracle of the human heart!

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Members one of another...

—an idea whose fullness of time has come

by Ross SNYDER

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THE GREATEST PICTURE of what a group is, comes in the letter to the Ephesians, as the writer attempts to state what has happened to the Christians of the first century:

"So then you are no longer strangers and sojourners,"—

(You are not alien, or "things" to each other.)

"but you are fellow citizens with the saints and members of the household of God,"—

(There's a place for you within a people of God, and that fellowship is not limited just to the present people you face.)

"built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone,"—

(You are growing out of the love and righteousness and redeeming that formed man, and makes all new.)

"in whom the whole structure is joined together and grows into a holy temple in the Lord,"—

(You are members one of another, fitly joined together so that the corporateness can upbuild itself in love and each member grow toward maturity in Christ.)

"in whom you also are built into it for a dwelling place of God in the Spirit."—

(You are a presence to each other, and God's shaping purpose is present, in the togetherness.)

* * *

This is what—in promise—every church school and every church is.

A life of participation

An understanding of the very nature of religion enables us to escape the mistake of believing that it is "knowledge about" that is saving truth. Saving knowledge is rather "participating in" knowledge. "Place yourself at a bound" inside the living, moving transactions of love, and the significance of the doctrines of love glows with reality. Teaching—in the religious fashion—does not mean hurling words at persons which they accept or reject, but participating in their lives in a unique way, and participating with them in the reality described in the letter to the Ephesians.

Christian parenthood centrally is becoming capable of a Christian quality of participation in each other's lives, and of participation in a corporate congregation which is a people of God, rather than being trained to "teach religion" to our children, or to instill in them certain character traits.

A life of invitation and revealing

We can participate in another's life or in a joint life with him, only upon his invitation. We cannot force our way in; the hand that opens the door to the depths of another person will always be on the inside of the door. But we can reveal our nature so that he will come to want to open the door, so that transactions may take place. People sense and respond to the spirit revealed in John Woolman's resolve—

"A concern arose to spend some time with the Indians, that I might feel and understand their life, and the spirit they live in; if haply I might receive some instruction from them, or they be in any degree helped forward by my following the leadings of truth amongst them."

Notice that this life of participation involves a recognition that there will be an otherness—the others will not see, feel, intend the same things. Each is to treat the other as having freedom. Woolman retains his own citadel of decision. He intends to follow the "leadings of truth" while among them, not imitate them. But here he is reverently "entering into" the lived experience and found truth of other persons. That is a religious participation in their life. The participation here proposed is listening to the experiences and meanings of each other until each understands the other; and, understanding, still respects him.

A gift of life which the Christian church offers its members and the world is the understanding that God, instead of loving vast generalities, loves particular, concrete people in all their individuality and uniqueness. William James once put the implications of this in a very human way.

"Every Jack sees in his own par-

ticular Jill charms and perfections to the enchantment of which we stolid onlookers are stone-cold. Is he in excess, being in this matter a maniac? Or are we in defect, being victims of a pathological anaesthesia as regards Jill's magical importance? Surely the latter; surely to Jack are the profounder truths revealed; surely poor Jill's palpitating little life-throbs are among the wonders of creation, are worthy of this sympathetic interest; and it is to our shame that the rest of us cannot feel like Jack."

If Jack, in a similar way, could see the hidden potentiality and grace of youngsters and relate to them in an awakening way, what a church school teacher he would be! And the church school would truly be a workshop of humanity. For who of us would have ventured our life pilgrimage if some adult had not seen promise in us, and told us that he recognized it, even if we didn't; had not communicated to us that our life-throbs and our devilment were among the true wonders of creation? So we had courage to stand up and become.

A shaping and empowering of our life

As the early founders of American democracy believed, there can be no group life unless there is a moral governance within each citizen. Each member must have something transcendently greater than his own impulses and desires to which he feels responsible, and before which he brings his own actions and the actions of his group. At the nearest relationship, this is the group itself. And we have all felt this from the other end—that is, we want to feel responsible to some group that is a home for us; we want to feel that the group cares for us and sustains our life. We want it to require of us courage, tested competence, a real fight put up for what it values. So do our children and youth, and if they cannot find this in the church they must find it in

¹Talks to Teachers, p. 266. Henry Holt and Co. (Used by permission.)

their own "free-wheeling" groups.

Where but in a group can we become aware of our responsibility for each other, and of the prodigal journeys that we rush off on from time to time? Unlike the thieves in the ancient story, in a group we cannot go off and leave our wounded man half dead—we have to keep meeting him time after time in most intimate quarters. Nor does the man stay wounded along the road, awaiting our beneficence. No, he is not lying on a hospital bed needing the gracious chaplain, nor is he a person in deep trouble turning to the trusted counselor. He is often a cantankerous adult whom we deeply resent; and he comes not to seek help, but to stab us in public.

In such situations is the battle for one's own very soul fought when we risk membership in a group. At such times, we cannot avoid asking, "What do I really intend with my life *right here and now*?" and out of our thinness of spirit, cry inwardly, "O, for some empowering from something beyond myself!" What can save us but the holy, the eternal One? And the lived experiences of the "saints who from their labors rest"? And some in this very group who are a presence to us?

A Christian group has vocation

A grasp of the church as a people of God also brings us a vocation—a calling—that puts structure and power and direction into our wandering energies. Without the call of a destiny, life has planlessness and "torn-to-pieces-hood." Without a sense of mission and head-on encounters with evil and a resistant world that requires transformation, without the agonizing of intellectual struggle, fellowship groups can become cliques of tenderized mediocrity, and little worlds of self-reference. People's need for acceptance is so great today, and we are still so weak and unskillful in extending it, that one hesitates to say that "acceptance is not enough." Acceptance there must be, but a Christian group must also go farther. There are evils to be fought, generations to be taught, ideas to be tested and thought, institutions and worlds to be created—enough for a whole generation of "collective genius."

My own guiding image as I participate in group life—wondering as I hold on to the vision—is this: that a Christian lives within the constant expectation of the coming of the Kingdom of God. He knows that there is a depth to every human relation; in that depth are hidden the potentialities

of the Kingdom of God, and they will break forth in power if he can only sense their presence, and by his behavior invite their coming.

A gift of life

We return to the image with which we began—the image of a people of God. The idea that the members of a congregation are members one of another, and share in all the ministries of the church—is this not an idea whose fullness of time has come?

To the minister as well as to the people we will say: "Place yourself 'at one bound' *within* a people of God, not at the top; and see what graciousness happens to you." Instead of the church being a vertical "totem pole" up which people must struggle to reach top place, suppose it is a divine-human community? Suppose the minister is not the top divinity who showers blessings upon his sheep and rushes frantically to perform the ministry required of the whole congregation. Suppose the full range of ministry is a blessing we crave for all members, and that they are willing to become competent in the ministries of a people of God. Suppose the writer of the letter to the Ephesians really told the truth, and that this reality is a gift waiting to bring us to life.



We can participate in another's life only upon invitation. The hand that opens the door to the depths of another person

Minrod

son will always be on the inside of the door. But we can reveal our nature so that he will want to open the door.

"Only

have been called into being as church through their personal surrender to Christ. They have come into the church, not as repentant sinners experiencing the forgiveness of God, but as good people aware of their own virtue.

How shall we work our way back to Christian community? Shall we discard our institutions? That is not feasible, nor is it desirable. Though the institution of the church is only the shell, that shell is the vessel through which the very life of the church is handed on to the next generation, and the means by which it preserves its form in the surrounding society. But the church as an institution must be an instrument of the church as Christian community.

To accomplish this we shall need to do some re-educating. To be Christian is to be in a community of faith. Martin Luther brought this into the Protestant Reformation when he said: "Whoever would find Christ, must first find the Church . . . He who would know something about Christ must not trust himself, nor build bridges to heaven by his own reason, but must go to the Church . . . The Church is not wood and stone, but the mass of the people who believe in Christ. To them one must return, and must see how they believe, live and teach, who certainly have Christ with them. For outside the Christian Church, there is no truth, no Christ, no salvation."¹

We cannot be Christian alone

The isolated self-sufficient Christian is an anomaly. If the Christian faith were merely an impersonal doctrine or ethic, a man might possibly be a Christian on an impersonal basis. But Christian faith is personal; it centers in Christ himself as a person. Hence no one can enter the Christian faith other than through personal relationships—first with Christ and then with those who are Christ's. There is no way of responding to Christ's personal claim upon us except through his divine-human community; for the living, risen Christ is the togetherness of his believers. In John 15, where the church is pictured as a vine, we see that "Christ is not one individual and the disciples . . . other individuals distinct from him. No, Christ is the whole, and the dis-

¹Luther's Works, vol. 10, p. 162.



Christian togetherness means more than being "chummy." Christian community means sharing, participation, mutual concern, and, above all, common faith.

Merrim from Monkmeyer

THE HARDEST and most important job of a local church is to penetrate the shell of the institution and get at the kernel of community. We Westerners do not realize how thick the institutional shell has become in our thriving churches; nor do we realize that most local churches, most of the time, are smothering their true life as communities.

To see just how far we have come away from community and into institutionalism we have but to pay a quick visit to the younger churches of Asia or Africa. To Western eyes these at first seem to be no churches at all. Most of them have rude, hut-like chapels for buildings. They are without equipment and printed educational materials. Their ministry is often part-time and is inadequately educated and woefully unpaid. Their internal organization is sketchy and inefficient by our standards.

The institutions are weak, but what of their community life? That is robust, thriving. Christian fellowship in an atmosphere of commitment and sacrifice is contagious. By it, lives are gathered in from the surrounding pagan society and Christianized. Within the fellowship, one sees

emerging, right in the midst of an old order, a new humanity. It is not long until the observer knows that if he wants to understand the younger churches of Asia and Africa he will have to turn to the Book of Acts and the letters of Paul, for their atmosphere is that of the New Testament. Those churches have little but their Christ and each other, but they are redemptive communities.

Returning to the typical Western church, one tries to puzzle out what has happened, and he concludes:

(1) Western churches have grown active, robust institutions. It is easy to idolize these institutions, to mistake them for churches, and to make them into ends to be served in place of God. The prosperity of their outward life obscures the poverty of their fellowship.

(2) Western individualism has erected the notion that a man can be a Christian as a separated individual. Such individualism makes the church superficial, non-essential. And when a church life is constructed among such individualists it is artificial and mechanical.

(3) These individuals have "joined the church," whereas they should

Christ and each other²

ciples participate in him," says Anders Nygren.²

Add another element to this re-education: The Christian community is basically personal, not institutional. This gives us a standard for evaluating the spiritual health of a local church. Is it really making the institution an instrument for increasing personal and interpersonal life? Are persons growing in this fellowship toward Christlikeness and are they growing together into a Christian society? Do we have in this local church a community of people possessing a Christian world mind?

Christian togetherness means more than being "chummy." Christian community means sharing, togetherness, participation, mutual concern, and, above all, common faith. There are merely chummy communities, of course; one may be found at the nearest bar—a kind of Fellowship of Four Roses. But the Christian fellowship is a community of faith. As a community of faith, the church centers in the supreme Person, in Christ. It is the Body of Christ, or just as truly "the fellowship of the Holy Spirit."

Two important things come in this kind of church, the Christian community:

(1) *Courageous individualism.* Having taken away pagan individualism, we now give back something infinitely more precious, Christian individualism. A person is accepted into a Christian community in his uniqueness, and he so accepts others in the community. He knows and respects that inner citadel of personality where God alone may enter into every life. Thus he becomes himself, and he knows not only how to be with other persons, but how to be alone.

(2) *Salvation by grace, not by law or merit.* When he enters Christian community, a person brings nothing but himself—not his achievements, not his cleverness, nor his knowledge. He brings himself in his need. He comes as a sinner. In fact, it is only when he comes as a sinner consciously needing forgiveness that he can truly enter the Christian community at all. So long as he "joins the church" conscious only of the sins of others, he does not enter the church; he merely attaches himself to its shell.

Our churches are often robust institutions, but the prosperity of their outward life may obscure the poverty of their fellowship.

Self-justification and judging others go together to destroy real Christian community; they breed a kind of Christian Pharisaism which kills the spirit in a church. But justification by grace through faith goes together with respecting others and serving them.

The kernel is always present

Where, then, is the Christian community in a local church? It is there within the existing institution, among the people who are actually present, waiting to be recognized and released to do its work. It does not wait for some other building, or for a new form of organization, or for a change in membership. It is not a utopian community. It is a real community of real people in a real situation—and this means in an imperfect situation, for people are human.

We have to start where we are with what we have. This means that the polarities and tensions of the existing churches must be endured if we are going to penetrate the shell of institutionalism and of human self-righteousness and get at the kernel of community. This does not call for dreaming dreams and seeing visions as much as it calls for Christian realism. The kernel of Christian community is always present in the existing churches. All we have to do is recognize it and nurture it.

Let the branch remember the vine

The quest for ecumenicity lies here too. When I come into Christian community I enter the whole church, not merely some section of it, certainly not a merely local congregation. "If the church is local it is not Christian; if it is Christian it cannot be local." And if I bar from a local congregation anyone whom Christ has accepted in another congregation or church family I am guilty of dividing Christ and rending his body asunder. "Each congregation and each tradition is an expression of the Church universal in its own place."

This means, surely, that Christian outreach is one of the authentic marks of a genuine church in a local setting. If Christ has reached in and

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claimed us in our togetherness, we will inevitably reach out, first, to join hands with our Christian brothers around the world and in our own cities and villages, and, second, to draw others into our redemptive fellowship.

How do we do this? We begin where we are. Our opportunities are as near as the next person or the next group we meet. They lie in acquaintanceship between any two members of a congregation; they lie in every church school class, in every worship service where people are "together in one place," in every sharing of confidence, in every committee, and in every organization.

A church board can be a business machine, or it can be a community of Christian persons. We can build church buildings, raise budgets, add members—and nothing more. Or we can grow Christian persons rich in their relationships through the building of buildings, in the raising of budgets, and in the recruiting of members. It depends largely on the spirit and purpose with which we approach "church work." The Christian community is there waiting to leap into life, and wanting only a person through whom to be born. Any member may become that person.

Of course, we are always in need of Bonhoeffer's cautionary word, "Christian brotherhood is not an ideal which we must realize; it is rather a reality created by God in Christ in which we may participate."³ We will never succeed in creating a Christian community, but if we will take off our armor of self-righteousness and stop fighting for impersonal ecclesiastical goals we will find ourselves in Christian community. It is God's creation, waiting only for our faith.

²Christ and His Church, Westminster Press, 1956, p. 92.

³Life Together, p. 30.

Groups are made—not born

by Jack R. GIBB

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NO MAN IS AN ISLAND." He lives in groups. These groups mold his opinions, give him pleasure or pain, cause or cure his mental ills, control his life. If he learns to work with others effectively, groups can give him a continuing source of satisfaction. An understanding of the factors which produce efficiency and creativity in groups helps each of us to be productive members of the groups in which we participate.

We come to groups for many different reasons. We are aware of many of our motives for seeking groups, but only dimly aware or unconscious of many of the most potent reasons. When we begin to understand our motives and not to fear them we lay the basis for intelligent guidance of our behavior.

Among the motives for seeking group life are a desire to have a sense of belonging, to make a contribution to the community, to win prestige or status, to gain praise, to lead or be led, to gain independence or dependence, or even to escape other groups. When groups meet a large number of the needs of their members they tend to be stable and to endure.

Groups perform three functions

Some behavior in groups can be understood only as we see that, although people need groups and come to them to satisfy those needs, they also fear and distrust them. They are afraid they will be swallowed up by the groups. They are uncertain of their own behavior in them. They worry about how they will be seen if they are undemocratic, yet fear that complete democracy will lead to wrong decisions. Even a Sunday school class may frighten an inexperienced teacher.

To be effective, a group must func-

tion in three different ways. It must meet the needs of its individual members. It must also perform certain tasks and move with efficiency toward goals which it accepts for itself. There are other things it does for the maintenance of itself as it carries out those two functions.

This is clearly seen in a football team, which meets certain needs of its members, works toward definite goals, yet, in performing these functions must carry on another—that of maintaining itself as a team, with morale and unity of purpose. There must be a balance of these functions in any group—a women's group, a Sunday school class, a youth fellowship, a scout group, or discussion group, if effectiveness is to be maintained.

1. *A group meets individual needs.* A group is most effective when the needs of the members are integrated into the goals projected by the group. The discouraging fact is that children, young people, and even adults often lack the skills necessary to determine common goals. Because of the differing reasons for coming to a group, the distrust of group action, and the different basic attitudes toward their group, the members have difficulty arriving at an integration of their many individual goals. When the members go through the process of integrating their individual needs and interests into a common goal, however, group action becomes more effective and group strength is increased. Goals that are imposed from the outside, from a leader, or from a dominating clique, are not effective in directing or sustaining action.

2. *A group works toward goals.* An effective group moves in a relatively organized way toward the solution of a problem or the accomplish-

ment of a goal. First, it is necessary that the problem or goal be clear. Second, alternative solutions or plans must be considered. Third, these alternatives must be evaluated. Fourth, decision must be made and a course of action selected. Fifth, the plan selected must be organized and resources mobilized for accomplishing the goal.

This is no lock-step process. It comes in irregular bursts of insight. A group may move back and forth through these stages. During the testing and evaluation the group may find that the problem is not clear, and will return to a redefinition of it. In testing, the group may find that none of the ideas proposed is adequate. Or the problem may be too abstract in the first place to encourage ideas for solution. Finally, however, if it is to endure, a group must find a solution and move to the accomplishment of its goal.

3. *A group maintains itself.* In the process of meeting individual needs and accomplishing goals a group must give adequate attention to its procedures and to the maintenance of its groupness, its inner relationships. It must maintain itself as an independent and cohesive unit.

For example, in the process of advancing ideas for the accomplishment of its task a group may discover that some members are still afraid of the group and do not feel free to give their creative ideas. A solution to this must be found or the group will limp instead of walk in full strength toward its goal. The group's fear of upsetting harmony by offending those who propose ideas may prevent hard-headed testing of the proposals. Premature voting may force the group into opposing camps, resulting in debate rather than objective discussion directed toward problem-solving. Fear of failure may force the group to stop short of action.

A frank recognition of these difficulties can help a group to deal with them. A solution for them must be found if the group is to maintain itself in good working condition. Many groups have gone to pieces because the problems were not recognized.

Groups develop behavior patterns

In the process of working, a group builds patterns or structures that tend to persist and influence the behavior of the members. These patterns may or may not lead to effective action, and a group needs to be aware of them and build patterns that facilitate its functioning.

Members acquire varying amounts of prestige, and this is reflected in the

reaction to their ideas. An idea criticized by a person of prestige has little chance of acceptance. Groups tend to build stable patterns or hierarchies of influence which shape patterns of work. People bring to a group strong preferences for certain kinds of persons. They develop likes and dislikes in the group. These feelings are interactive and affect working relationships.

Though an organization may have an operational chart, the informal patterns of communication and influence are more effective in regulating behavior than the formal patterns. Thus a group develops patterns of influence and communication which become quite stabilized. Members who wish to be effective in the group must become acquainted with these patterns of behavior.

One of the ways of keeping these patterns from becoming so rigid that they prevent effective group action is to work out a wide distribution of functional roles among the members of a group. Some members assume roles which serve to accomplish the group's task: they initiate action, give information, ask for opinions of others, summarize proposals, or test ideas. Other members take roles aimed at meeting group needs, to help the group work as a unit. They encourage others to produce or expand ideas, express the feeling of the group, harmonize members in conflict, or make it possible for a quiet member to talk. For the growth and health of the group these roles must be distributed, not concentrated in one person. In a mature group, responsibility is shared by all members.

In the process of interaction a group develops certain acceptable forms of behavior. They may be conscious or unconscious. They are shared expectations of what members can or cannot do. One group may express feelings in superficial glibness, extensive hand shaking, smiling, back slapping, or use of first names. Another group may develop a less evident but more genuine atmosphere of acceptance in which quieter members are encouraged to make contributions and in which unusual ideas are given as careful consideration as tested ones. The group has a responsibility to develop norms that lead to member and group growth.

Groups must mature

Groups do not become mature just by being and working together. Many are just as immature after meeting several years as they were in the beginning. There are many sick and unhealthy groups. Scientists have learned to help neurotic individuals,



Conflict of ideas or feelings need not separate a person from his group. It was probably Judas' distrust of Jesus as a person that caused him to withdraw.
E. G. Zimmerman (German, 1852-1899)



An important moment in a child's life is the time when he seeks acceptance by a group which has a sense of belonging together. Will this boy be accepted?

Leadership Education A-V Kit

but it is perhaps even more important to our culture to cure neurotic groups. One of the surest signs of group immaturity is the spending of long periods of time on housekeeping problems such as reading minutes, calling roll, and reading reports, rather than facing real problems.

A mature group is able to handle conflict without going to pieces, tolerate interruptions without losing sight of its goal, receive new members and lose old ones without much ado, keep participation and acceptance of responsibility widespread, lose a leader with minor effect on the group, and maintain informality, spontaneity, and friendliness.

People are influenced by groups in which they feel a strong sense of belonging. A fact important to the church is that group action is potentially therapeutic. Healthy interaction in group tasks tends to produce attitudes that are healthy. People who work together learn mutual respect. Groups that are trained are fertile ground for the production of healthy social beings.

An understanding of the processes of group interaction can help members to change the groups in which they live. Good groups are made—not born. Healthy, mature groups are essential in any Christian action program.

Group life in the church

by Cynthia C. WEDEL

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GROUPS of one kind and another have been central in the church from the beginning. Our Lord taught not one disciple, but a group of twelve, and sent these disciples out two by two. It was to a group gathered in an upper room that the gift of the Holy Spirit came at Pentecost. Community or group life was one of the distinguishing marks of Christianity in the apostolic age. There are many who would say that whenever the group—the fellowship of believers—is lost sight of in Christian thought or practice, the doctrine of the church is endangered.

The church itself is, first of all, a group. A group, to be sure, which is "called out" by God, empowered by his Spirit, and a group which includes "the communion of saints." But some phrase which expresses its group nature—the company of all faithful people, the holy fellowship, the body of Christ—is surely more descriptive of the church than words indicating a building, an institution, or an organization.

If the group is fundamental to the Christian church, we must be clear about what constitutes a group. A number of people physically present in one place are not necessarily a group. The word "group" should be limited to those gatherings in which there is actual relationship between the people—some kind of interaction. A large number of people may be together in a movie, a lecture hall, or a church, each absorbed in his own thoughts and having no personal encounter with one another. There have been those who felt that because a church had people coming together in one place the real community life of the Christian fellowship was being experienced. This is not always true.

Do church groups fulfill their purpose?

Cynics laugh at the modern local church with its multiplicity of clubs, classes, and committees. They often point out that many such groups accomplish little, overlap, duplicate one another in program, or have long outlived their original purposes. The suggestion is sometimes made that most, if not all, groups in a church could be abolished with small loss to anyone.

But there is more wisdom than is sometimes recognized in the formation of many groups in a church. The local church itself is a group, in a sense, but it is usually too large to allow for meaningful participation by all of its members. It must, therefore, be divided into smaller groups, according to interests or age or some other criteria, in order to permit actual meeting with one another and the opportunity to participate fully in group life. This is a vital part of Christian experience. Such opportunities for meeting, sharing, and finding one's self in relationship with others may be a more important result of the groups within a church than the jobs done, the money raised, or the lessons taught in a class.

The church has two major purposes—the worship of God and the spreading of the gospel. Within the first purpose can be included the instruction of its members and the deepening of their faith in order that they may more adequately worship. The second purpose includes not only the traditional missionary activity of the church, but also evangelism, social service, world relief—all the outreach of the church to those outside herself. Anything else which the church does should be done in order to perform these primary functions

adequately. Yet as one looks at the activities of many churches or church groups today, these primary purposes seem remote in the welter of activities aimed at adding to the comfort or prestige of the local church, providing pure sociability, keeping up with the Joneses, or being very conventional and respectable.

Ways need to be found by which every club or class or organization within the church is seen, and seen itself, as sharing in the total responsibility of the whole church. This means that the basic reasons for the existence of the church must be understood by everyone, and each group must see its place within this total framework. This is the spot at which many church groups break down.

Principles must be observed

A basic requirement for the accomplishment of these two purposes of worship and outreach is the right relationship of those within the church to one another and to God. Only through such good relationships can we worship and learn together and witness to those outside our walls that we are truly the fellowship of the Holy Spirit.

A second requirement for a good group is for those involved to become aware of the procedures used. Even the most task-centered secular group—a committee which has come together to plan a community event or to solve a business problem—often finds the accomplishment of its task hindered or stopped by lack of attention to process. Unclear goals, lack of participation, tensions between individuals, may make the achievement of the task impossible.

It is even more important in church groups, where relationships are a primary concern and means are as important as ends, that we become aware of the process by which we are doing our work. There is something wrong about a group which carries out a successful project, but in the course of it allows two or three people to be hurt or rejected; or one in which all decisions are made by a majority vote with no consideration given to the minority point of view.

A third important factor in group life in the church is the value of small groups. We are often misled by the fallacy that large numbers are in themselves desirable. As if it were a commercial or secular enterprise, the worth of a church group is often judged by its size. Yet we know that a very small group of three or four may give to the members a feeling of belonging and an opportunity for sharing which can never be achieved

in larger groups. Even a group of twenty-five is too large for close fellowship and must be subdivided for good discussion and participation.

The fetish of numbers prevents many a church organization from offering any really "redemptive" experience to many individuals. It is for this reason, of course, that many women's societies divide themselves into small circles in which members can come to know one another intimately; and many classes do much of their work in small subgroups. It is almost impossible for a large group, even in a church, to be anything but a collection of individuals, communicating with one another through the formal channels of Robert's Rules of Order.

Resistance to small groups is not unusual in the church. Some of this comes from the mistaken idea that size is a measure of success. But more of it may come from an unacknowledged reluctance on the part of many people to get too deeply involved in the task of the group. This may be particularly true in the church because we sense the fact that involvement may bring some very uncomfortable demands for total commitment. I can be a member of a Bible class of fifty and enjoy a good lecture (or sleep through it) and not have to exert myself at all. But if I am in a group of ten, I will probably have to take an active part and give something of myself.

Many of us are very reluctant to come into face to face encounter with other people. "Meeting" in this sense is not always either easy or pleasant. It involves listening to others, which we may not want to do because this means letting another person be important for a few minutes instead of ourselves. And we run the risk of exposing our ignorance or prejudice or hypocrisy. Yet this kind of meeting as children of God and as forgiven sinners is the essence of the Christian life. The church has the responsibility of providing opportunities for Christian people so to meet.

Small groups grow and divide

When some of the conscious and unconscious objections to real meeting can be overcome, and Christian people begin to meet in small groups, growth in Christian life and understanding can begin. Many stories can be told of youth groups or adult organizations which were simply existing—holding formal meetings, perhaps carrying on some activities. Then, in one way or another, they were inspired to provide small group experiences for their members, and the whole thing suddenly came to life. As individuals found acceptance



Opportunities for finding one's self in relationship with others may be a more important outcome of life in a church group than the jobs which it accomplishes.

Church School Admin. A-V Kit

and deep fellowship in the smaller groups (whether they were prayer groups, study groups, or work groups) others heard of it and wanted to join. Sometimes groups had to be subdivided several times to keep them small enough. When the total organization met together, the sum of the accomplishments of all the smaller groups was greater than any previous activities. But, far more important, many more people were personally involved in the whole process and committed to the work of the organization and the church.

Every class or club in a local church might do well to check itself on these matters. Are the members having real opportunities for participation? Is the process—the way things are done—fully Christian as the professed purposes of the group? Is the group really a part of the whole church and sharing in its task? The latter is important

lest any small group become introverted, existing only for itself and its own enjoyment, however piously its objectives are phrased.

For groups within a church to be dedicated to the real purpose of the Christian faith, the church, and especially its governing bodies and committees, must have a clear sense of purpose and mission, and an understanding of the need for each person, from the youngest child to the president of the men's club, to have a share in carrying out this purpose. Ways must be found in which many groups can share in planning and decision-making. Two-way communication between groups, and between church leaders and groups, must be provided. Only in this way can the total church, through the medium of many and varied groups, carry out its function as a redeeming, serving, worshiping fellowship.

"Where Two or Three" * * *

Much has been written about dynamic groups—but not much about *Christian* groups in which right relationships among members and between members and leaders develop a fellowship ready for the action of the Holy Spirit. Help such groups come into being in your church by having many people study this issue.

Additional copies may be ordered with coupon on page 39.

Group dangers —beware!

by Jesse H. ZIEGLER

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Illustrations by Peggy Yamron

PASTOR H, some years out of seminary, was called to the pastorate of a suburban church that needed a thorough restudy of its program in order to meet the needs of a rapidly changing community. In the church were a number of professional people with various kinds of skills helpful to the church in reassessing its place in the community. The natural leaders within the church took the initiative in getting various study committees set up to work at the problems which the church faced. The pastor seldom attended any of the meetings of these committees and said at various times that he had little confidence in discussion meetings where there was chiefly a pooling of ignorance.

As the reports of the study committee began to come in, the pastor took all their suggestions as affronts to his competency. He used the pulpit to attack the ideas which were

proposed. Members of the committees began staying away from church and a general lethargy developed throughout the congregation. Various movements arose to ask the pastor to leave. These were met with increasing defensiveness and more violent public attacks.

Mr. R was a prominent layman in a church in an area where rapid population growth was taking place. He was well educated, persuasive in speech, influential among the members of the church, and was vigorous in his work for the church and in the expression of his ideas in congregational meetings. He had ideas about church policy which he had developed from many and varied contacts with laymen and ministers in other places. When he presented ideas to the congregation he could speak persuasively and vigorously enough to make them seem right. A large majority of the congregation would vote



People must listen in order to understand each other. Too often they do not even hear what the others are saying.

to approve the new ways, ignoring the wishes and objections of the minority who could not accept them. For a time the minority was defeated and quietly smoldering. Finally, after one such decision, there was so much resentment that the minority took very unpleasant and drastic steps to guarantee that their point of view should be heard and understood by the congregation.

In these two cases are to be seen a number of the problems often faced within the church. Let us look briefly at some of the dangers that threaten the functioning of groups, and use each one as a mirror for scrutinizing ourselves as we consider it.

Domination, manipulation, or exploitation by a leader. People who are officially appointed, elected, or even ordained as leaders within the church sometimes dominate the people in the group with them. This may be because the leader is more vigorous than the others, holds more prestige, or is more skilled in the expression of his views. Such was the case with Mr. R to whom we have referred.

Sometimes the relation of the leader is not just one of domination, but he may "use" or manipulate the group. Sometimes the leader even exploits the group to advance his own ends. One influential chairman would never permit the appointment of a vice chairman and in this way always kept the group without anyone else prepared to be chairman. One church school superintendent "opened" the church school every Sunday morning for thirty-seven years. It appeared to an outside observer that this was exploitation by preventing anyone from having a chance to appear favorably before the congregation in this position.

In the case of Pastor H the breakdown of group relationships came about through the domination of an ordained leader. When the members of a group find that their ideas and judgments are not valued by the leader, they soon stop giving them. They may develop feelings of guilt and not participating, then feel resentment at the person who makes it impossible for them to participate, and finally may cut themselves off from the fellowship of the church and feel great bitterness at what is ideally called the "beloved fellowship."

Function of a "power group." A well organized and well disciplined informal group within the church fellowship, by getting together beforehand and deciding whom they will nominate, for whom they will vote, or how they will stand on congregational issues, can exercise power completely out of proportion to their size. But the

existence and activity of such a group in a church almost always leads to suspicion, ill feeling, and divisiveness. This way of exercising power completely ignores the mind and feelings of the entire group—indeed makes its decision before even listening to the other members of the fellowship. It reminds one of the much talked of smoke-filled hotel rooms at political conventions where the decisions are made for the delegates to rubber stamp.

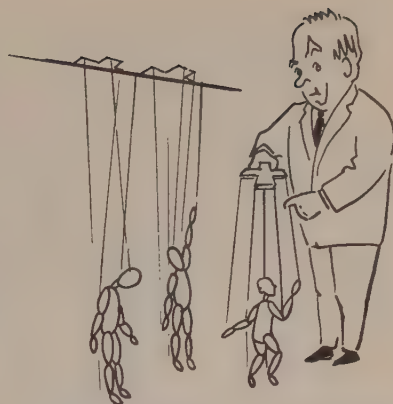
Group pressure to conform. When only one or two members hold a point of view contrary to the remainder in a group of ten or twelve, there is great danger that there may be so much group pressure that the non-conforming members will assent to the majority. When this is done against their own better judgment, it is quite likely that the non-conforming members, when they get away from the group, will work to undermine the decision of the majority. This suggests that decisions should be reached by consensus rather than vote whenever possible. By consensus is meant that the group honestly tries to include in the final decision the merits of the minority position. If those in the minority therefore feel accepted as persons, they are likely to agree not to block the will of the others, although the minority may not be able to agree fully with the majority viewpoint.

The hidden agenda. A very unpleasant danger in a group is that members will come to a meeting ostensibly to discuss and act on one question but actually to work at a matter which they do not bring out into the open. The member who adds to a motion an amendment that is not really related to the motion and has it ride through because people are paying attention to the main motion,

is working with a hidden agenda.

A proposal to hire an organist and junior choir director for the summer months may be for the welfare of the church, as stated, or may be the first step to get a nice job for a talented niece who is a music major in college. Here is a hidden agenda.

Invisible committees. Group work is made more difficult by the fact that no member speaks solely on the basis of his own present best judgment. He always speaks as though the people who are or have been important to him are standing behind him, listening over his shoulder, and prompting him as to what to say. This makes it difficult because the other people in the group can see and try to understand the one sitting there but cannot see and hear the "invisible committee" looking over his shoulder.



Sometimes a leader may manipulate the group to advance his own ends.



Some members work on matters which they keep hidden from the others.

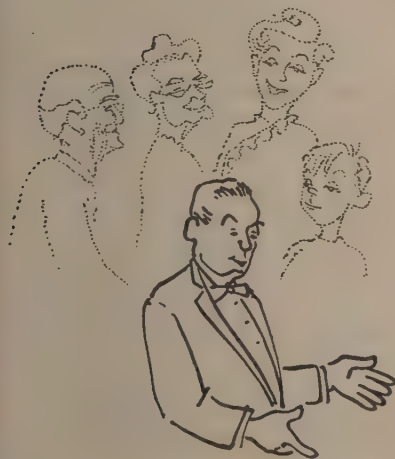
Failure to hear and understand each other. People must really listen in order to understand each other. And one can understand another only as he tries to stand in the other's shoes and see the matter from where that person stands. Too often in church groups a member does not even hear what the other person is saying, but is only figuring out what he himself will say next.

Domination by church school teachers. At times even teachers are prone to dominate a class of children or young people without becoming aware of what one or more of the members are needing at that time. Mrs. M. S. had an alert group of ten juniors in church school. She had made good plans for use of the curricular materials provided on the missionary outreach of the church in Africa. Her story material was interesting and she was "well prepared."

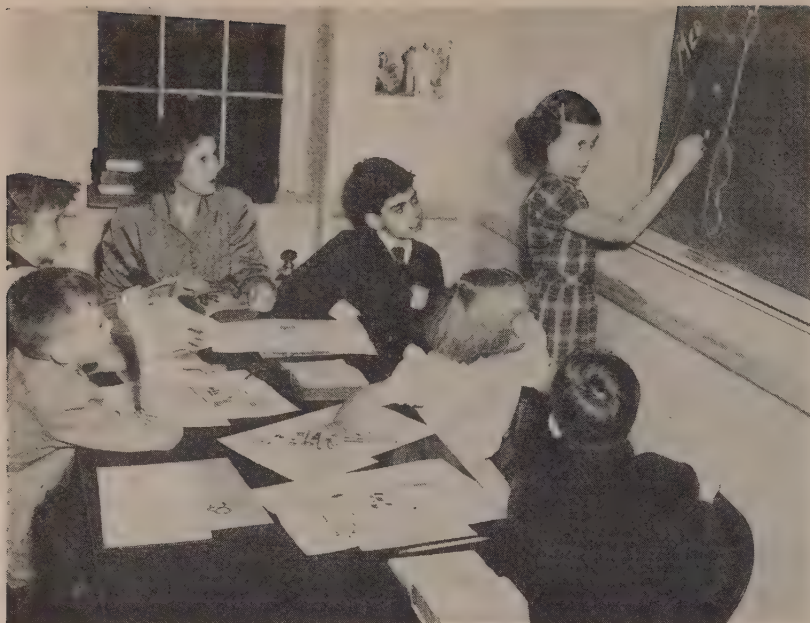
When her boys and girls saw the pictures of Nigerians they were reminded of the TV news reports of difficulties between races in the United States. Several tried to introduce their concern. Each time the teacher said, "Isn't that too bad!" and then quickly got back to Nigeria. Two children who had tried to introduce these things that concerned them became apathetic and seemed to be in a daydreaming mood.

A primary department superintendent was trying to decide on a Christmas project with her children. She had asked them to make suggestions and they were responding well. She kept saying, "Is there something else you have forgotten?" They kept producing and finally she said, "Nobody has thought of sending gifts to our Navaho mission. Wouldn't that be a good thing to do?" No response except from one child who always could be depended on to agree with the superintendent. She went on, "I think that would be a good thing to do. Let's try to think between now and next Sunday what we could do for the Navahoes." If their thinking is as much ignored as it was in this discussion, why should they bother to think? The discussion had seemed to be only a disguise as the leader imposed her will on the group.

These are typical dangers to the functioning of groups in churches. What is wrong in these various situations? Can we not say that the things that are wrong are: 1. the feeling of a leader that he has a right to dominate; 2. the looking upon people as though they are things rather than persons; 3. the lack of confidence in the group shown in the short-circuiting of group process with the organized power clique; 4. the submerging of the individual by the group; 5. the lack of honesty and integrity in the group procedure; 6. the lack of sufficient love and respect to try to listen to and understand the other person.



He always speaks as if an invisible committee were standing behind him.



A teacher will try to help each one contribute to the group experience in accordance with his abilities.

Minrod

How to teach in groups

by Paul B. MAVES

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WHENEVER A CHURCH takes seriously what is now known about the dynamics of group life, it seeks to establish the conditions in which communication can take place most effectively. Whenever a church really believes it is a community of grace and seeks to act that way, it gives careful attention to establishing groups which truly reflect Christ's love and in which Christian growth can take place.

The whole church teaches

First of all, such a church becomes aware that it is the character of the whole life of the congregation that is the chief influence upon our pupils of the church school and other members. This means that we can not talk about one thing in classes and in the pulpit and practice another thing in our relations to each other.

There can be no feeling of the church school or a church group being an organization separate from the church. The whole congregation is responsible for the educational aspect of its life, as well as of its evangelistic, devotional, and service program. Parents and teachers find ways to consult with each other and work together on mutually accepted goals. Workers' conferences and teachers' meetings become working fellowships involving worship, personal enrichment, and mutual planning rather than routine assemblies for announcements or endless discussion of trivial details.

Teach in teams

One of the best places to start is with the teachers themselves—by having them teach in teams. There is discipline in teaching in relationship

with one or more other teachers in a cooperative enterprise. Teaching teams help to maintain creative relationships with the pupils. They help to provide, at the outset, an atmosphere of shared responsibility.

Sometimes teams are comprised of good friends who work together, others of a teacher and an observer. Sometimes a husband and wife work together, provided both are acceptable as teachers and equally concerned. Some teams consist of a head teacher and several assistants. In some adult groups, the teaching is done by a committee of several persons who lead the group through an entire unit of study, another team taking the next unit. In this way every member of the class serves on a teaching team and takes some responsibility for planning the program. In each case planning, teaching, and evaluating are done cooperatively. Usually it is much easier to get two teachers for a class than one. It is sound planning to be training new teachers and leaders by having them serve as apprentices on such a team.

Use natural groups if possible

In developing relationships through which communication can take place, it is well, when possible, to use natural, primary groups, especially with children, and interest groups with adults. For example, teaching a children's class which is also a neighborhood play group can be more effective than working with a group of children brought together on Sunday but who hardly know each other, who go to different schools, and do not see each other except in church school.

A class made up of the Protestant members from a single grade class in public school presents real advantages. Unfortunately competitive denominationalism often makes such a possibility remote except for weekday or vacation schools.

Vital communication can take place among adults best when there is a variety of groups meeting at convenient times to fit the needs and interests of their members instead of one large adult class at nine-thirty on Sunday morning into which everyone is jammed. Occupational groups, interest groups, block and neighborhood organizations often make good functioning units.

Most important of all, we must see the family as the primary unit for

religious education, and arrange our programs and schedules for families to be together in programs, as well as helping families to be more Christian in the home itself.

Where we do not work with natural, primary groups special attention needs to be given to helping classes and groups grow into cohesive units. One way to do this is to help them to find a common interest or bond that can weld them together and to work on common projects which are meaningful to all. Another way is to meet often for a variety of activities filling a wide range of needs.

It is essential, too, that members come to know each other as persons and assume some responsibility for helping each other achieve individual goals. This means that groups must be kept small enough so this can happen. Where large numbers are involved, small subgroups must be formed. A high school fellowship with sixty or a hundred members might be divided into four grade units. Any large program will be most meaningful to the persons involved if it is broken into interest groups so that there is opportunity for full participation in intimate fellowship units.

One advantage of groups gathered from many backgrounds, on the other hand, is that in them barriers of class, neighborhood, and cliques can be transcended and groups can be deliberately made diverse and more stimulating.

Help groups to grow

Communication can take place best when people who work well together are in the same group. Instead of trying to break up friendship groups and to disrupt cliques in order to have everyone in "one big, happy family" it is better to encourage them to grow in their friendship so they will feel secure enough to open their group, to widen their fellowship, and even to spawn and start new fellowships.

In one class of fourth-graders each member was asked to write on a card the names of two or three persons in the class he would like to work with and the names of any of the class he would prefer not to work with. Only the teachers saw the cards and the preferences were kept confidential. It was discovered that there was one child in the group who was actually rejected by nine-tenths of the class. When project groups were set up he was put with the one group of more mature youngsters who had not rejected him, even though they had not selected him. At the same time an effort was made to help him

develop his strengths so he could become a valuable group member and learn to relate to others better. When the device was used again a few months later, it was seen that this child was actually selected by a number of others and rejected by only a few. The attitude toward him had been changed and his attitude toward himself was much more wholesome.

An exclusive church or a closed church school class which admits only those who are mirror images of the present members is not Christ's church or class. Quite often the person who needs love the most is the hardest to love, and is the first to be rejected by classmates and ejected from the class.

Meet individual needs

Teachers need to become much more conscious than many are of their relationship to individual members of the class. The teacher's primary responsibility is for what is happening to the members of the group rather than with covering lessons. He can communicate a Christian faith only when he can accept each person as he is without condition and can love him without strings attached.

A rough, rude, boisterous, noisy youngster was warmly received and welcomed by his teachers, although firmly held to class standards. He was helped to see himself as he was and to modify his behavior out of consideration for others. However, the teacher who was able to accept this obstreperous child was not able to relate warmly to another child who was sullen and hostile, and feels she did little for him. The more we know about the importance of interpersonal relationships as a means for communicating the gospel, the more we see the need for mature, balanced, warmly accepting teachers.

Teachers who understand the importance of such relationships try to understand each pupil—his needs, his interests, his purposes, his hungers, and his hurts. They try to get acquainted with each pupil as a person by visiting in the home, by talking with parents and with other teachers who know him. They try to help each pupil at the point of his deepest need, using activities, projects, the study of the Bible and church history, and their own understanding of the Christian gospel as resources for meeting that need. Class sessions become for them occasions for helping persons grow; lessons are resources for working with persons in meeting their needs so that, in relationship, those persons experience God's love as it was manifested in Christ.

In a class where one boy was scornful and aloof, a spontaneous dramatization was planned so he would be drawn into the group. In another class a shy girl with a low estimate of herself was chosen for the part of Mary in the nativity pageant, instead of the prettiest and most popular girl.

Help pupils learn from each other

It is important that teachers be conscious of the relationship of the members of the group to each other. A boy who is being rejected by his classmates is not learning much about the love of God. The child who feels worthless and whose sense of inferiority is heightened by unfavorable comparison within the class is not likely to understand Christ's love for him. Aware of this, teachers can help each person to win a place for himself in the group and can help the group to accept each person. In one class a mentally retarded child was given responsibility for passing the offering plates, laying out the hymnals, and such routine tasks as were within his ability. Brighter class members then helped him to make a scrapbook of pictures of Jesus' life.

Frequently the teacher must interpret the unusual child to the class and help them to know how to accept him. A first-grade teacher prepared her class for the reception of a hard-of-hearing child by saying she needed their assistance in helping him. When he came, wearing a hearing aid, time was spent in understanding what it did and why it worked. As a result there was no teasing, ridicule, or uneasiness, but only a friendly acceptance by all the children, and pride in the boy's accomplishments.

Teachers have a responsibility for setting standards, developing an atmosphere, and establishing patterns of relations between all the members of the class or group which would be increasingly consistent with the Christian spirit of love. Their purpose is not only to bring individuals, but also groups to Christ's way, and to guide groups in becoming responsible for redeeming others. The class can be a laboratory for the testing of Christian ways and an outpost in the Kingdom of God, in which the members are being redeemed themselves at the same time they are reaching out to redeem others.

Share the responsibility

Communication takes place best when the pupils share in the teaching and the teachers share in the learning; when members of the group participate to the best of their ability and assume as much responsibility as

(Continued on page 24)

What are the leader's roles?

by Harleigh B. TRECKER

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APPOINTED LEADERS of church groups are called upon to fulfill many different roles. Leadership is dynamic and what it is at any moment depends upon the needs of the group being led and the needs of its members. Careful analysis of the most effective group leadership reveals the fact that the leaders engage primarily in "enabling" or "helping." They help their groups to grow, and the individuals in them to grow together.

The best way to see the roles fulfilled by the appointed leader develop is to take a look at one leader with his group. Bob is the leader of a junior high school fellowship group. He has been working with these youngsters for only a short time. Out of his developing experience we can see some directives for our own work.

Know the individuals

At the first meeting of this group, Bob began by getting to know his members. There were twelve of them in the group, averaging thirteen years of age. Most of them went to the same school, had their favorite classes, and liked sports. Their parents were active in the church. These youngsters were full of fun and life and surprisingly mature. Bob noticed Red's big talk, John's quiet confidence, and Bill's nervous energy. He was impressed by the fact that Mary seemed very shy and Helen seemed to be extremely active and all over the place. As Bob watched the youngsters, he made mental notes about them.

This illustrates one role that an appointed leader must fill. He must know his members, for he can influence and help them only as he understands them.

Bob did something else at that first meeting. He took a warm and friendly interest in the members of the group. More than knowledge of them was needed. He had to have an understanding interest in them and they in him. He had to "get next to them." Confidence between them must grow. To Red he listened with no comment. To John he was especially friendly. With Bill he was calm and relaxed. He helped Mary meet some of the other girls. He gave Helen plenty of opportunity to take responsibility.

This illustrates another dimension of Bob's role. He began to establish a good working relationship based on friendship and mutual confidence. Until such a relationship develops, he cannot expect to influence the group to any great extent.

See the objectives clearly

At the end of the first meeting, Bob sat down and scanned the bits of information at hand. He measured the degree of the relationship he had built up. Then he wrote out some general objectives for his group. These were goals he would like to help them to attain. They were simple. "Help these youngsters to have a good time in their youth program." "Help them learn how to work together and plan their own program." "Help Red to tone down a little and help him relate his talk with deeds."

This illustrates another facet of Bob's role as leader. He was determining what he was trying to accomplish. In short, he envisioned specific objectives for the individuals in the group.

Bob then took stock of the circumstances in which the group met. He noticed that a solid table and good chairs encouraged order. The singing

of some songs made for unity. Some members talked better when they sat down than when they stood up. He observed that Red and Bill ought not to sit close together.

These observations illustrate another dimension of Bob's role. It is the appointed leader's job to create an atmosphere in which persons can be free, comfortable, and relaxed with one another.

It was soon apparent to Bob that these teen-agers were lively. His job was to help them locate and dwell upon interests rooted in the vital centers of their lives. They had interests, as all do in these exciting times; but his task was to help them develop a program in harmony with their needs and interests and in keeping with the high purposes of the church. He saw the simple worship service add depth and quiet beauty to their lives. He saw games and sports function as a release to energy. An election of officers opened opportunities for self-government and for assuming responsibility. Desire to help in the big church fair led into service work.

Bob's own words reveal the principle involved. "You have to find the things that really count with these young people. You have to remember that they are still young and you have to see them according to young people's, not adult, standards. You can not push them; you can move only as fast as they are ready to go."

Help members participate

Bob was no genius, but he could see that some of the members got a lot more out of the group than the others. He began to give attention to the participation of the various members. Why did Hal monopolize the materials? Why did Carrie always freeze up and withdraw shyly? How could Helen be helped to see her duties and carry them out? With deliberation, he set out to draw this boy in, to restrain that one, to figure ways of putting them together by committees to work on certain problems. As he did this, he was giving direction to the group process and to the interpersonal relations between group members.

This illustrates the fact that the strongest influence on people is other people with whom there is a mutual relationship of trust, understanding, and affection. Bob was constantly alert to draw members into full participation, so that each might have opportunity for growth.

As surely as night follows day, when people are in close association problems arise. Individual problems of behavior came up in Bob's group. The boys were not always gentlemen.

Now and then they were rude. At times, their actions were hard to understand. The girls likewise created occasional scenes. Bob was put to the test, but he kept his head. He brought to mind and used some well founded principles. Human behavior always serves a purpose. To understand an individual and his behavior, the appointed leader must know what purpose it serves him. What reason is back of it? What need is unfulfilled? Talking will not change anyone; listening and helping will.

Bob wanted his group to develop in cooperation and social understanding. He wanted to widen their horizons and help them to see their own possibilities. He recognized the importance of wider relationships. He helped them to take advantage of opportunities to cooperate with other youth groups in the church. He helped them to participate in community projects. He saw the glow that comes when groups get outside of themselves and serve others. Thus, he fulfilled the role of helping to expand the horizons of the group.

Evaluate carefully

Bob was asked to write a record of what transpired in his group meetings. At first, this was hard. So much happened he didn't seem to get it all down. Soon he became accustomed to spotting certain things that were important. As his record grew, he could look back upon it and note the growth of the group. He began asking himself, "What am I doing this for?" "How could I provide better leadership?" Thus, he fulfilled his role of evaluating progress of the group in terms of objectives.

At the end of the year, Bob saw that he had done many different things with this group. Guidance, stimulation, interpretation, analysis, planning, and focusing of energy seemed to loom large in the leadership process. This does not mean that his role was any less dynamic, but, rather, that he directed his attention toward the group process and the group growth rather than toward his own individual achievement. He saw effective group leadership as working with the group so as to help it to grow and to help individuals fulfill their potentialities.

Aid growth; don't force it

The appointed leader in the church group is there to do things *with* the group rather than *for* or *to* the group. His influence is indirect rather than direct. He has the responsibility to help the group understand its objectives, purposes, and goals. In addition, he must help the group gain



Until a leader establishes a good working relationship based on friendship and mutual confidence, he cannot hope to influence the group constructively.

Rodney Britten

an understanding of the purpose of the church and what the church can contribute toward the development of each person.

He helps the group to develop feeling and consciousness of itself, to understand its own capacities and limitations so that it will make sound decisions in keeping with its own development.

He assists the group in perfecting its form of organization, helps its chosen member-leaders to understand and perform their duties. Often, he encourages the group to develop standards of performance and of conduct. In addition, he guides the group in developing a sound program, making use of the resources in the church and in the community.

At other times, he may assist it by providing specific instructions in an area of subject matter. He is called upon to help the group understand other groups which differ from it and then proceed to aid the group in developing cooperative inter-group relationships. In addition to these group-directed efforts, the worker helps individuals to gain acceptance and establish responsible relations with the members of the group.

Determine the roles objectively

No leader assumes all of these roles in any one group at any one time; however, he might find himself doing all of these things at one time or another. Neither does any leader give help such as is listed above in any particular sequence. This is true be-

cause the leader's role varies with different groups at different times. Because church groups and the situations within which they operate are always different, the worker should first seek to understand the group and the circumstances surrounding it before attempting to define the specific aspects of his role. The primary considerations or factors that underlie differences in the roles of appointed leaders are as follows:

1. The church.
2. The community.
3. The kind of group with which he is working and the age of its members.
4. The facilities and program.
5. The interests, needs, abilities, and limitations of individual members.
6. His own skill and competence as a leader.
7. The amount of help the group needs and its willingness to accept help from the leader.

Younger children need more help and a different kind of help than do young people or adults. Groups which are well established and have a long history of success need different help from that needed by new groups. The appointed leader will discover that he functions differently if his group has a substantial number of capable member-leaders who can carry responsibility. In this situation, he may concentrate his efforts upon helping the member-leaders fulfill their tasks.



One can stand off and look at his own motives and ask himself, "What did I feel and react the way I did?"

Church School Admin. A-V Kit

SOME of the newer approaches to democratic leadership in groups emphasize the importance of certain qualities in persons who assume leadership. Some of these characteristics are deeply ingrained in an individual's personality, while others can be modified or developed by training. They are so universally needed as to be equally useful to those who lead children, youth, or adults. These characteristics are:

Personal Security. Security involves a person's feeling that his environment is essentially friendly and predictable—he can trust it. When an individual does not feel this way, he tends to create a situation in which members of the group cannot express themselves freely. There is considerable evidence that the greater the leader's insecurity, the greater will be his need to exercise a controlling influence on the group. The insecure leader is particularly careful to make it difficult for group members to express negative feelings.

Confidence in people. This is related to the first characteristic. If leadership is to be shared in a group, the designated leader must feel comfortable about relinquishing some of his responsibilities. He can do this comfortably only if he honestly feels that the members of the group have a high degree of wisdom and commitment to the goals of the group. Otherwise his sharing of leadership will be superficial.

Humility. The democratic leader must not take himself too seriously. He needs to see himself as "just another member of the group" with

some additional responsibilities. This means that in every situation he is a combination of a teacher and learner, a leader and a follower. He must be as willing as anyone else to reexamine his ideas if the majority of the group agrees that a different direction is desirable. Sometimes lack of humility is couched in very pious terms such as, "If I don't do it, it won't get done." The leader who begins to think this way might well examine his own motivations and needs.

Sensitivity to the feelings of others. The old-style authoritarian leader prided himself on being a successful taskmaster. His eye was firmly fixed on the goal and he saw his job as pushing the group toward that goal. In a more democratic situation, the human factors—the members' feelings, needs, and relationships—assume greater importance. The effective democratic leader senses when these factors are influencing the handling of problems and he helps the group, whether it be composed of adults, youth or children, to understand and resolve these more subtle concerns.

Perception of leadership as a service function. Sometimes people in leadership positions become blinded by the prestige and potential power associated with the titles of their jobs. This makes it difficult for them to be of maximum assistance to the group. Good group procedure calls for emphasis on the leader as a servant of the group—one who facilitates the thinking and activity of his associates. He is a person who plans procedures which will unleash the creative en-

ergies of group members; he helps remove obstacles which prevent group communication; he helps the group identify and understand the various problems that are preventing it from moving ahead toward its goal and greater groupness. His whole approach is not to "lead" in a direction he has determined, but rather to help create the conditions under which the group members of any age can think clearly and make their own decisions.

A theoretical framework for understanding group behavior. In some ways the skilled leader is like a physician. He should be able to note symptoms (apathy, poor participation in discussion that is "off the track") and to see how these symptoms point toward basic problems. To do this requires a conceptual framework of some sort. To provide this kind of understanding is a function of good leadership training.

Skill in dealing with common problems. This again is a trainable characteristic. The leader who has a range of approaches to use in keeping discussion on the track and keeping dominators under control is more effective than one whose skills are limited.

Formal training experiences

We now have considerable experience in developing democratic leaders. Many conferences, laboratories and workshops have been conducted for varying lengths of time. From these it is possible to make certain generalizations about the desirable features of a training program.

1. Some Small Group Experience

Because the development of a democratic leader involves reexamination of attitudes toward others and sensitivity toward feelings, it is essential for the trainee to have experience in a group situation, not just hear some expert describe it. The more successful training workshops and laboratories use a large block of time for small group experiences in which each participant can see how a number of individuals gradually coalesce into a group. A major function of the trainer in such a situation is that of interpreting to the group the kinds of events that are happening in their own midst.

These small groups can develop

several ways, largely depending upon the amount of time available and the sophistication of the trainees and the trainer. Some procedures which have been used are these:

a. *A case study.* The group gets started by describing how they would deal with a particular leadership problem which has been presented to them. In undertaking this analysis, each individual will, of course, project to the case some of his own concerns and philosophy.

b. *A demonstration role-play.* This is similar to the case approach with the addition—the members of the group see an actual situation acted out in front of them and they can analyze what the leader did well and how he might have been more effective.¹

c. *Discussion of leadership problems.* This kind of group experience begins with a "problem census" in which each person indicates the kinds of help he needs to become a better leader. From this list of problems the group builds its agenda.

d. *The "unstructured" group.* In this situation, which is most characteristic of long training laboratories, the training staff initially seeks to create a leadership vacuum by failing to give any direction to the group. As group members begin to assert leadership in varying ways, they become conscious of various problems of communications, authority, and goals. The usual outcome of this type of experience is an increased sensitivity on the individual to his effects on other people in a group.

Presentation of Theory
Along with the small group experience, most workshops include general sessions where some concepts and theoretical findings are reported, so that individuals can look at groups in a systematic manner.

Skill Practice
Frequently training experiences are set up where the individual can try out new ways of expressing himself in a group, new skills in keeping discussion on the track, and play new roles. Following each effort of this kind, the other members of the group can comment on his behavior or suggest improvement.

A Residential Setting
Training of leaders is most effective when the persons involved can be living

¹See "Using Role Playing in Christian Education," by Charles Burns, *International Journal of Religious Education*, January 1956, available in reprint from the Office of Publication and Distribution, National Council of Churches, 120 E. 23rd St., New York 10, N.Y. 7c each, 70c per 100.

Leaders with a new view

It's not easy to be a good leader, but the characteristics can be acquired and the skills developed

by Warren H. SCHMIDT

Head of Department of
Conferences and Special Activities
University of California,
Los Angeles.

together in some out-of-the-way place. The opportunity to "mull over" the day's experiences with roommates or across the dinner table enhances considerably the impact of the program.

Informal self improvement

For those who cannot go away from home to attend a laboratory on group development, there are effective means of self-improvement at home and in the church, such as:

a. *Individual self-analysis.* One can stand off and look at his own motives and feelings before, during, and after a meeting. He can ask himself: "Why did I feel and react the way I did?"

b. *Observation of the behavior of other individuals.* A person wishing to increase his sensitivity to others can look at their facial expressions, at their hands, and at their postures. He can listen not only to their words, but to the feeling tone of their voices.

c. *Group process analysis.* One can observe the kind of things which the group as a whole seems to be doing. He can consider whether the group is trying to define its goal, select a leader, avoid a difficult decision, punish a deviant member, resist authority, escape from work, or soothe hurt feelings.

d. *Group guidance.* A member of a group may raise timely and relevant questions about its procedures. "Just what is the purpose of our meeting today?" "How much of our job can we reasonably hope to get done at

today's meeting?" "Isn't it true that we have heard from only a few of the members of the group?" "Did we really understand what Susie meant?"

e. *Service roles.* As indicated, one may develop the ability to perform a wide variety of needed group services. For example, he can be ready to clarify, to expedite, to give information, to encourage, to harmonize, to compromise, to welcome the contributions of others, to bring the discussion back on the track.

f. *Expression of feelings.* A group member may learn to express his real feelings frankly. Only when he shares his feelings, both negative and positive, as well as his ideas, can others come to know him fully. Only with such full knowledge about each other can members of a group act together intelligently and effectively.

Since children are not able to understand many of the factors in their behavior in a group, it is especially important that their teachers develop such an understanding. The forces at work are just as important with children as with adults. A teacher who overlooks the positive forces at work will find himself having to deal with the negative forces triggered by that neglect.

In addition to the training experiences described above, it is possible to increase one's skills and understanding through study and through discussion in teachers' meetings of ideas discovered in reading, of problems, and of observations. A list of resources for further study follows this article.

Learn more about how you can help Christian growth take place in church groups, by reading a series of follow-up articles on this important subject in the JOURNAL during the coming months.

Resources for leaders

How to teach in groups

(Continued from page 19)

by W. Randolph THORNTON

Executive Director, Department of Administration and Leadership, National Council of Churches.

EXPERIENCE alone is not the best teacher unless it is followed by analysis, reflection, and evaluation. But most of us have neither the time to gain a wide variety of experiences nor the insight to analyze them adequately. Therefore we must rely upon courses, magazines, pamphlets, books and audiovisuals which record and evaluate the first-hand experiences of others.

Deans of denominational or community leadership schools can now include a new course, 515b, entitled "Leadership in the Group."

The following printed materials are recommended:

Magazines and pamphlets

Adult Leadership. A magazine published by Adult Education Association, 743 N. Wabash Avenue, Chicago 11. \$4.00 per year. Deals with various practical problems of leadership in small groups, conferences and organizations.

Also *Leader's Digest*, Vols. I and II (compiled from *Adult Leadership*).

Adult Education Leadership Pamphlets. Published by Adult Education Association, 743 N. Wabash Avenue, Chicago 11, Illinois. 60c each.

No. 1—How to Lead Discussions
No. 2—Planning Better Programs
No. 4—Understanding How Groups Work

No. 5—How to Teach Adults
No. 6—How to Use Role Playing and Other Tools

Books

DOUGLASS, PAUL F., *Group Workshop Way in the Church.* Association Press, New York, 1956. \$4.00. A description of ways in which a church, through its group life, "can serve as a vehicle for deepening Christian experience."

DOUTY, MARY ALICE, *How to Work with Church Groups.* Abingdon Press, Nashville, Tennessee, 1957. \$2.50. A practical book, suitable for use by the average, volunteer church worker. It shows how to observe groups and measure their effectiveness. (See review in this issue.)

FRANK, LAWRENCE, *How to be a Modern Leader.* Association Press, New York, 1954. \$1.00. An excellent condensation of modern concepts of leadership, but noticeably lacking in illustrations.

HAIMAN, FRANKLYN S., *Group Leadership and Democratic Action.* Houghton Mifflin Company, Boston, 1951. \$3.00. A well balanced appraisal of the attitudes and skills of democratic leadership.

HOWE, REUEL, *Man's Need and God's Action.* Seabury Press, Greenwich, Connecticut. \$1.75. A penetrating analysis

of the predicament of man in being unable to meet completely his own need to love and to be loved.

KLEIN, ALAN F., *Role Playing in Leadership Training and Group Problem Solving.* Association Press, New York, 1956. \$3.50. A clear and comprehensive description of the types, uses, values and dangers of role playing, together with directions for carrying out each of the eleven distinct steps involved in an effective role play.

KUHN, MARGARET E., *You Can't be Human Alone.* National Council of Churches, 120 E. 23rd Street, New York 10, 1956. 40c. Against a background of the Christian faith, this book discusses the various techniques of securing group participation, and then illustrates the application of these insights to social education and action.

LITTLE, SARA, *Learning Together in the Christian Fellowship.* John Knox Press, Richmond, Virginia, 1956. \$1.25. A combination of theological insights and practical group techniques applied to the study of the Bible and the nature of leadership.

SCHMIDT AND BUCHANAN, *Techniques that Produce Teamwork.* Arthur Croft Publications, New London, Connecticut, 1954. \$1.00. A practical and clearly written book for all administrators who must work with others in a complex organization.

SHERRILL, LEWIS J., *The Gift of Power.* Macmillan Company, New York, 1955. \$3.00. A stimulating and thoughtful book on the thesis that the essence of life consists of relationships in which persons are formed and deformed. The purpose of Christian education is to provide relationships in which persons can be reformed and transformed.

STRAUSS, BERT AND FRANCES, *New Ways to Better Meetings.* The Viking Press, New York, 1955. \$2.95. Practical suggestions for dealing with the typical problems confronted in almost every meeting.

THELEN, HERBERT A., *Dynamics of Groups at Work.* University of Chicago, Chicago, 1954. \$6.00. One of the clearest and most comprehensive treatments of group dynamics from an educational, sociological and administrative viewpoint.

(Prices subject to change. Order from your bookstore or the publisher.)

Audio-visuals

For audio-visual materials related to this theme, consult the following pages of the *Audio-Visual Resource Guide*: Third Edition (1954), pp. 335ff; *Supplement I* (1955), pp. 447ff; *Supplement II* (1956), pp. 606ff. National Council of Churches. (From denominational bookstores or Office of Publication, 120 East 23rd St., New York 10, N.Y.)

they can for the direction and outcome of the group.

In the younger groups the teacher must be alert to pick up suggestions from the class members in informal conversation and from spontaneous and casual remarks. Whenever possible they will have the children themselves take responsibility—praying, for telling a story, for sharing an experience, for bringing in a report, for arranging the room.

In older groups planning committees and steering committees can be used, with the entire group membership being encouraged to participate in the plans by acting on committee suggestions. Standards of behavior and rules are most effective when developed by the group, not imposed by the teacher or laid down by a small group of directors.

Our teaching will have power when we learn how to live and to work in true community and partnership according to the will of God as we know it in the life and teachings of Jesus. The scientific study of group life is helping us to understand better the meaning of these teachings, and to open the way for the Holy Spirit.

VENTURES IN YOUTH WORK

Henry N. Tani

A guide for leaders of youth groups. What makes teenagers tick, clues for better meetings, the place of adults in youth work are some of the areas discussed by this dynamic leader of youth on the national and local levels.

\$2.75

CHRISTIAN EDUCATION PRESS

Philadelphia, Pa.





A-Vs in Christian Education

Current Evaluations

Prepared by the Department of Audio-Visual and Broadcast Education, National Council of Churches

Role-Playing in Guidance

14 minutes, black-and-white. Produced by the University of California at Los Angeles, 1953. Available from UCLA, Educational Film Sales Dept., Los Angeles 24, Calif. Rental: \$3.00.

A schoolboy is in trouble. Regardless of the deep-rooted sources of his trouble, all we know is that he comes to his teacher with a problem. The teacher—not a psychologist—can't overlook the situation because the problem is blocking the boy's learning. The teacher chooses to try role-playing, and this film demonstrates how it is introduced by the teacher, how the role-playing situation is conducted, what techniques can be used to vary the effectiveness of the training, and how an auxiliary helper can be introduced.

Members of church school staffs will have a minimum of difficulty in adapting the film's principles for Christian education purposes. As an instructional piece for them, it is RECOMMENDED. The "what" and "why" of role-playing are illustrated honestly and simply.

It is possible that some teachers could show the material to junior highs through adults in order to introduce the technique and its potential help in biblical story-involvement. Role-playing's value in appreciating other social circumstances and problems should also be implied. In motivating this latter group to try role-playing as an educational device, the film would be ACCEPTABLE.

Shield of Faith (J. Arthur Rank)

50 minutes, black-and-white. Produced by Religious Films, Ltd., 1955. Available from Methodist Publishing Houses

and United World Films rental outlets. Rental: \$15.00.

This film is not to be confused with that of the same title produced as part of the "This Is the Life" series by the Lutheran Church-Missouri Synod.

Based on a true story is this drama of a Welsh mining-village pastor who rises above personal grief over his son's death and ministers to the community's spiritual needs in a time of mass tragedy. Understand American rapture with baseball and you'll find the reason why 80 of this town's menfolk charter a plane to cheer their favorite football team in its championship game. As the aircraft lands upon return, however, it crashes and of its passengers 78 are killed.

Though his only son was one of the victims, the pastor immediately sets out to comfort and strengthen his parish. Among his many ministries, three lives are primarily affected. An 87-year-old man conquers his fears of death; the formerly skeptical schoolmaster gradually achieves a vital faith; and a self-righteous church member finds a more understanding attitude toward those with honest doubts.

This is probably J. Arthur Rank's finest contribution to religious films. The story development and interpretation, the cast and its direction, the basic script and its theology—every phase of its creation was handled with artistry and sensitivity not only to the spiritual truths involved but the persons dramatizing them, as well. As might be expected from the above, the pastor's characterization is excellent, and, as befits true acting, he seems to be living his role.

All in all, therefore, it is HIGHLY RECOMMENDED for senior highs through adults, not only as inspiring entertainment but as the springboard for future discussion of "effective witnessing," "physical death and its implications," and "what constitutes a vital faith?" The film's length may limit such utilization immediately after showing. However, a minimum of memory-refreshing would be required within a week of its showing—the picture is potentially that powerful.

Projectionists will want to pre-screen it in the room where it will be shown since the Welsh accent occasionally is indistinct, and acoustics will require tone control compensations in order to aid dialogue clarity.

Far From Alone

28 minutes, color or black-and-white. Produced by the Jam Handy Organization for the Board of Temperance of the Methodist Church, 1956. Available from Methodist Publishing Houses. Rental: \$12, color; \$8, black-and-white.

What is really involved when a col-

lege athlete turns down the "opportunity" of appearing on a nationwide TV sports show—when the show is sponsored by a beer company? Does a person have a right to say "no" ever? What about the publicity his school would receive from his appearance? Can't he be on the program without actually endorsing or plugging the sponsor's product? Just what can a person—any person—do when he seems to stand alone with a conviction he cannot compromise?

Add up the potentials for discussion in this film and you will perhaps understand why it is HIGHLY RECOMMENDED as a springboard for talking over, in general, one's right *not* to do something he believes wrong. As a discussion starter in the particular area of drinking, the material is RECOMMENDED.

While there are a few flaws in the story-line's credulity, they are relatively minor and the subject's prime points need not be lost. The athlete and his father are especially well played; the coach is a bit too outspoken in backing up the boy, yet carries conviction in his total role. Senior highs through adults will find the film usable though some in older groups will no doubt be sure it doesn't say a thing to them.

Back to Green Lake

"Rethinking Basic Issues in A-Vs" will set the theme for the 14th Annual International Conference on Audio-Visual Christian Education. Sponsored jointly by the National Council of Churches' Department of A-V and Broadcast Education and Broadcasting and Film Commission, the event returns this year to the American Baptist Assembly, Green Lake, Wisconsin, September 4-10. (See inside front cover.)

Major leadership will include Dr. Leslie Greenhill, associate director of the Instructional Research Program, Pennsylvania State University; Mr. William Hockman, church editor of *Educational Screen* and *A-V Guide* magazine, and director of Christian education at the Glens Falls (N.Y.) Presbyterian Church; and Dr. John Bachman, professor of A-V education, Union Theological Seminary (N.Y.)

The conference will offer major considerations in the field for persons from all levels of religious A-V and broadcast education. General morning assemblies will work over a quintet of areas:

"Choosing the Best A-V Medium for a Specific Job"; "Re-Thinking Biblical Visualization"; "Planning Strategy in the Use of Mass Media for the Church's Total Work"; "Critically Re-Appraising Distribution Patterns"; and "Integrating A-Vs into Curriculum Production."



Worship Resources

for June

Primary Department

by Ruth R. DIAMOND*

THEME FOR JUNE:
We Can Worship

For the Leader

Blessed is the man who continuously converses with God, for he shall have God's presence always with him. Brother Lawrence, who lived in France in the 17th century, was such a man. In the letters attributed to him, published under the title *The Practice of the Presence of God*, he tells of his own experience in practicing the presence of God. Whether he was alone in his monastery cell or in the kitchen washing the pots and pans, he carried on his conversation with God. All that he did was done for the love of God.

We, too, can learn to practice the presence of God in our own lives. Whether alone in our rooms with shut doors, or in the midst of our daily tasks, we can lift up our hearts in conversation with God. How near God is! He is always reaching down to us; but we must reach up in order really to find him. Joy and peace are ours when we learn to worship God continuously with our very lives.

We are concerned that primary boys and girls grow in their relationship to God. We are concerned that they learn that God is really interested in them as individuals and that he wants their fellowship through worship. We are concerned that they grow a real living faith in the Father God, a faith that will sustain them through all the years of their lives. This month, as we guide our boys and girls in the ways of worship, let us look deep into our lives to discover how often we really worship God; then let us grow along with our children.

WORSHIP CENTER: Pictures of children at worship (singing, praying, reading from Bible, living in good ways). If the boys and girls make a poster or mural

*South Bend, Indiana

on "Ways of Worship," use this one Sunday. Use Bible and flowers.

CALL TO WORSHIP:

God is always near us,
Wherever we may be.
He is here in this place.
Let us worship him.

SONGS: The following are from *Hymns for Primary Worship*: No. 32, "How Strong and Sweet My Father's Care;" No. 38, "I Talk to God Wherever I May Be;" No. 39, "I Love the Quietness of Prayer."

1. When We Sing

CONVERSATION:

How many of you like to sing? Why do you like to sing? What do we mean by the word singing? The dictionary gives this definition: "making musical tones by means of the voice." Isn't it wonderful to know that each one of us can make music with his voice? How do you feel when you sing? (Happy, joyous, good inside.) Singing is one of the ways in which we can express our feelings. We can worship God through our singing. As we sing and as we think about the words we are singing, we can feel God very near to us. As we sing, we can pray to God.

People have always worshipped God through music and songs. One book of the Bible sometimes is called a song book. It is made up of poems that were set to music and sung in the Temple at Jerusalem. As we read the psalms we feel like singing the words, just as the Hebrew people did long ago. Many of these psalms were sung by the people as they walked up to the Temple to worship.

SONGS FROM THE BIBLE:

First Child: "Make a joyful noise to the Lord, all the lands! Serve the Lord with gladness! Come into his presence with singing!" (Psalm 100:1)

Second Child: "Make a joyful noise to God, all the earth; sing the glory of his name; give to him glorious praise!" (Psalm 66:1-2)

Third Child: "O sing to the Lord a new song; sing to the Lord, all the earth!" (Psalm 96:1)

(In the pre-session or preparation for worship period, try helping your boys and girls set these verses to music. Let each child try singing a verse; have your pianist write the notes as each child sings. Then let the children choose the tunes they will use for the worship service. Helps in creative writing of music can be found in the book, *Music in the Religious Growth of Children*, by Elizabeth M. Shields.)

STORY:

DAVID SINGS HIS PRAISES

Every day David took his sheep high upon the hillside. As the sheep nibbled the green grass, David sat under a tree, keeping watch over them. Alone in the out-of-doors with the blue sky overhead and the flowers blooming all around him, his thoughts would often turn to God. "How good God is to make such a beautiful world!" he would think.

He heard the leaves rustling in the wind. He heard the water gurgling over the rocks. He heard the singing of the birds as they flew overhead. As he listened, he thought, "Why, all the things of the earth are singing their praises to

God. I, too, shall make music and worship God."

So, taking his harp, he would play beautiful music and as he played, he sang. His voice rang out in the stillness as he sang his praises to God: "The earth is the Lord's and the fullness thereof."

Many years later, David became King of the Hebrew people. He still remembered to worship God. He still remembered to sing his songs of praise.

PRAYER: For the prayer use a prayer hymn. Suggestion: No. 43, "Father, We Thank Thee for the Night."

2. When We Pray

BIBLE VERSE: "The Lord is near to all who call upon him." (Psalm 145:18a)

POEM:

I TALK WITH GOD

When a new day has begun,
And I'm glad for many things,
Then I want to thank someone,
So I talk with God.

When I have had lots of fun,
And my heart is filled with joy,
Then I want to tell someone,
So I talk with God.

When throughout the day I find
That it's hard to choose the right;
That sometimes I am unkind,
Then I talk with God.

CONVERSATION:

When we talk with God, we are praying. We can talk with God out loud, or we can talk with God quietly in our hearts. We can talk with God any time or any place. When are some of the times that we want to talk with God? (When we are thankful; when we have had good times; when we want to tell him about the things we do at school; when we need help to live in good ways; when we are afraid; when we are sorry for something wrong we have done; when someone else needs help.) There are so many times that we can talk with God that we could pray all day long.

God wants us to talk with him often. He is interested in each one of us. He wants to hear about the fun we've had at play; he wants to hear about the things we have learned at school; he wants to hear about our friends and our family fun. God is ready to forgive us when we tell him that we are sorry for the wrong things we have done. He is always near, ready to help us. Jesus often talked with God. There are many verses in the Bible that tell us Jesus prayed. This helped him to live the good life he lived; this helped him to do the hard things he had to do.

TALKING WITH GOD:

What are some of the things we can say in our prayer to God this morning? (Guide the boys and girls as they share their thoughts, helping them put their answers into sentence prayers by asking, "How would you say that to God?") In our quiet time this morning, would you like to use these thoughts that we have been sharing as your prayers? (Let the children say their sentence prayers. Do not urge any child to participate. Before starting, you might ask which child would like to begin, so that there will not be a long silence. Do not prolong this period, or it will no longer be true worship. Close with your own sentence

prayer, thanking God that we can talk with him any time, any place.)

3. When We Read the Bible

TALK:

THE BIBLE IS IMPORTANT

People like us, who love God, have one book which to us is more important than any other book. That book is the Bible. It is important because it helps us to know God better. In the Bible we find stories, poems, laws and songs that tell us about God. These were written long ago by people who loved God and wanted to tell others the things they had discovered about him and his love. The Bible did not always look like a book. Years ago, before any of it was written, people sat around the campfires in the evening and told stories about God and the world he made. They sang their songs of praise to God. They kept God's laws in their hearts. Then some people began to write these stories and poems and laws on stones and later on smooth skins and then on paper made of reeds. Many years afterwards the writings were collected and made into books. Still later all the books were bound together and called *The Book*; that is, the Bible.

As we read the Bible we can worship God. As we read the verses that help us think about God we feel very close to him. Sometimes we cannot put our own feelings into words, and we discover that some of the verses say the very things that we want to say.

BIBLE VERSES:

"O give thanks to the Lord, for he is good." (Psalm 118:29a)

"The earth is full of the steadfast love of the Lord." (Psalm 33:5b)

"Surely the Lord is in this place." (Genesis 28:16b)

STORY:

GRANDMOTHER'S BIBLE

Grandmother was coming to visit. How excited Joe was! He could hardly wait as he stood at the window with his face pressed hard against the glass, looking down the street for father's car. Father had left an hour ago for the depot to meet grandmother. "I will be back in an hour," he had called to Joe and mother as he went out the door.

"Here they come now!" shouted Joe as the big car turned in the driveway.

How glad they were to see each other! It had been a whole year since grandmother had last visited them. "Joe," said mother, "do you want to show grandmother to her room, while I finish preparing dinner?"

Joe liked to help grandmother unpack. She always let him take her big Bible out of her suitcase. "Do you take your Bible with you wherever you go?" asked Joe.

"Yes," answered grandmother, "I always read my Bible every day. It tells me that God is good, that he loves me, and that he cares for me. It tells me about the good ways in which to live. It helps me think about God. It helps me to worship God."

After the suitcase was unpacked, they sat in the big leather chair together. Joe told grandmother all the things he had done since he had last seen her. "I always feel so glad, grandmother, when you come," said Joe.

"And I always feel so glad to be here," said grandmother. "This has been a glad day."

Then she took her Bible from the dresser and opened it to the book of Psalms and together Joe and grandmother read, "This is the day which the Lord has made; let us rejoice and be glad in it" and "O give thanks to the Lord, for he is good; for his steadfast love endures forever!"

PRAYER: For the Bible, we do thank you, God. We are glad that we have this book to help us know you better. We are glad that the verses from this book help us think about you and your love. Amen.

4. When We Feel God Near

WORSHIP CENTER: Use a picture showing a beautiful scene. One of Van Gogh's or a Constable would be appropriate.

LEADER:

Have you ever felt all alone? Perhaps you were alone in the house while everyone else was gone. Perhaps you moved into a new neighborhood and went to a new school. Perhaps you went on an errand to a strange place and all the people were strangers. How did you feel?

Many years ago a man left his family and home to go to a far away land. He felt very lonely as he left all that was familiar and dear to him. Every step he took carried him farther away from home and closer towards the strange country. He even felt that he was leaving God behind. He did not think that God could go with him to this other land. But that night, as he slept upon the hard ground with only a stone for a pillow, he felt God very close to him, and then he discovered that God was always near him and would go with him wherever he went. It was wonderful to know that he would never be all alone, for God would always be near.

BIBLE VERSE: "Behold, I am with you and will keep you wherever you go." (Genesis 28:15a)

POEM:

GOD IS ALWAYS NEAR

It is so good to know

Wherever I may go,

God is always near.

At home or far away,
All through the night and day,
God is always near.

QUIET TIME:

How good it is to feel God near! Sometimes we are just sitting still listening to beautiful music, and suddenly, God

seems very near. Sometimes we see something lovely: a budding flower, white clouds floating across the sky, or a beautiful sunset; and God seems very near.

Sometimes we wonder about things and ask questions: "What makes a flower grow?" or "How does a bird fly?" Then our thoughts turn to God and we feel him near.

When we bow our heads, when we talk with God, when we read the Bible and remember God's love; then, too, we can feel him near. When we see people show love to one another, God seems very close.

As the pianist plays quiet music, let us listen and try to feel God's nearness. Perhaps you will want to bow your head and think about God as you listen to the music. Perhaps you will want to just sit quietly and look at the beautiful picture and the flowers. (After the quiet music, close with prayer.)

PRAYER: O God, we feel you very near to us in this quiet time. It is good to know that you are always near us. Amen.

5. When We Live in Good Ways

TALK:

BE DOERS OF THE WORD

Jesus often talked to the people about the good ways of living. They would sit and listen to his words, and, perhaps, nod their heads and say to one another, "Yes, those are good ways in which to live." Then they would go back to their homes, and somehow they would forget the words that Jesus had spoken. They would go right on living in the same old ways: sometimes quarrelling with one another, sometimes being selfish and unkind, sometimes cheating. Yes, they would listen to Jesus. They would hear his words, but they did not do what his words said to do.

Jesus watched the people. He felt sorry that they only listened with their ears to his words. They were just hearers. They were not doers. He wanted them to know that it was not enough for them to hear words only, but they must do the words. So, one time, when they came to hear him speak, he said to them, "Every one, then, who hears these words of mine and does them will be like a wise man."

It is easy to be a hearer, but it is sometimes hard to be a doer. If we are not careful, we find that we, also, just listen to the words of Jesus. If we try hard and ask God for help, then we can

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be doers. We can show love to God by being doers.

BIBLE VERSE: "But be doers of the word, and not hearers only." (James 1:22a)

STORY:

SHOWING LOVE TO GOD

Nicholas Herman lived many years ago in France. He was called Brother Lawrence. People remember this man because he loved God very much and he showed that he loved God by his very living.

Brother Lawrence's daily work was to wash pots and pans in the kitchen. He did not like to wash the dirty pots and pans, but because this was his job, he did it lovingly. "I will wash the pots and pans in the very best way that I can," he would say, "because I am washing them for God." As he washed, he would carry on a conversation with God. No matter where he was, or what he was doing, he would talk with God. He

believed that people should practice talking with God often.

Everything that Brother Lawrence did was done for God. When he was sent on an errand, he went willingly. "I am on business for God," he would explain. Even when picking up a straw from the ground, he did it for God.

Brother Lawrence lived in good ways, doing only those things that were pleasing to God. He wrote many letters telling about God's goodness to him. He spent much of his time talking to others about God's love. These letters and the conversations have been printed, so that today many people have learned to know God better because of the ways that Brother Lawrence lived. He lived in good ways. He loved God with his whole life.

PRAYER: O God, we love you very much.

We want to show our love by living in good ways. Help us to learn to do only those things that are pleasing to you. Help us to learn to live in the good ways that Jesus taught. Amen.

where people of different cultures live

This may lead them to wish to visit a group of a different nationality or racial background. Such a visit must be carefully planned. It might be a visit to a church school in another part of town or it might be a weekday visit to a recreation center or a community house. Such an enterprise needs plenty of planning and discussion before ideas are put into action. If you have a council of churches in your community, one of the staff could give you guidance. Your minister will be a help to you at this time.

As you work with your worship committee, you may find one of the children willing to write the story of the Good Samaritan in terms of his own experience. If so, use this as well as the Bible passage listed.

PRELUDE: "Lord, I Want to Be a Christian," No. 86

CALL TO WORSHIP:

"And he answered, 'You shall love the Lord your God with all your heart, and with all your soul and with all your strength, and with all your mind; and your neighbor as yourself.'" (Luke 10:27)

SCRIPTURE: Luke 10:29-37. (Read also any original version which may have been written by your worship committee.)

LEADER:

Jesus, our example, teacher and Lord had a very clear answer to the question "Who is my neighbor?" In his country as in ours, many people had strong prejudices against other types of people, such as the Jews had against their neighbors, the Samaritans. Jesus always thought about other people as being persons, each having his own feelings, his own "hurts." He did not bother about the color of skin, hair, or eyes, or whether persons belonged to a friendly country or an enemy country. He didn't ask where they were born. To everyone he was a friend.

We have been thinking about the different kinds of people in our neighborhood, and trying to decide whether we are being fair to them. We can go further than this and think whether we are loving and kind to them, as Jesus was to the people about him. Let us sit quietly for a while and think about all the people we come in contact with every day and the way we behave toward them.

SILENT PRAYER

PRAYER: O God, who hast made us all and who loves us all, help us as we strive to know, understand, and love our neighbors. Help us as we strive to follow Jesus' teachings. Please help us erase any feelings of awkwardness, fear, and smugness that may be inside us. Amen.

OFFERING

OFFERING RESPONSE: "Bless Thou the Gifts," No. 130

POEM:

WHO IS MY NEIGHBOR?

Who is my neighbor?
The family next door,
Or just across the street?
The chance person I meet?
Yes, but even more
The stranger unknown.
Are his needs not my own?—
The child who lives in a tent,
Old man whose back is bent,

Junior Department

by B. Margaret VOSS*

THEME FOR JUNE: *Our Neighbors*

For the Leader:

Sometimes it seems the church has made little headway in leading people to love their neighbors. There is a great job still to be done in this area. It may seem too great at times, but we must keep at it, with renewed strength from the conviction that to "love your neighbor" is the only way to lasting peace.

As we try to help juniors love their neighbors we run up against two obstacles. The first is the daily newspaper, which is filled each day with illustrations of hate, anger, prejudice, and rebellion. Once in a great while it will include a story illustrating love, goodness, and kindness. You may find juniors asking why there is so much evil in the world. Juniors are quick to question the actions of the adults.

A second factor is the speed with which we live and move. We don't stop to think about the words we say and the effect they may have on someone. How many times have we heard children and adults say, "I just didn't think. I didn't mean to hurt her feelings by what I said." And on the other hand, we don't stop to think through why a person says or acts as he does. A deep hurt may be the cause of many bristling remarks or curt actions. It is only when one loves enough to pause and find out "why," that understanding can be reached. Let us help our juniors become more loving.

Of course, we all know children are not born with prejudiced minds or hearts.

However, they do easily follow the attitudes of the adults about them. In nearly every community there is some minority group toward whom the adults show prejudice. Such prejudice is often unmerited, as when it is based on a difference in race or in religion. Prejudices vary in different parts of the country, and even from one community to another. Newspapers often reflect community prejudice. The leader should give careful thought to the groups in his own community toward whom he himself may have perhaps unconscious prejudices.

Juniors believe strongly in justice, and once they see how unfair to others their attitudes and actions may be, they are likely to change quickly. In connection with the first group of resources there are suggestions of ways juniors may find out the facts and face them constructively.

I. Who Is My Neighbor?

TO THE LEADER:

You may want to postpone a service based on these suggestions until later in the month, in order to prepare for it. The idea is to get the juniors to think about their own community, and particularly about the neighborhood around the church, and to find out who lives there. If it is a neighborhood church in a homogeneous community, the investigation should be widened to include other sections of the city where there are people of different nationalities, races, or religions. If the church is a downtown one, such people may be living nearby. The juniors may be interested in making a map of their city, and indicating on it

*Director of the Methodist Community House; Director and Teacher, "Church School of the Air," weekly television program, Grand Rapids, Michigan.

Ragged boy of the slums
Who lives on snatches and crumbs,
The woman in the field,
Factory worker whose yield
Brings comfort to me?
All people—
No matter who they be—
Are neighbor to me.¹

HYMN: "God Loves His Children Every-
where," No. 98

2. Our Migrant Neighbors

TO THE LEADER:

Two articles have appeared recently in the *International Journal* which should be reread at this time as background material. In last month's issue, April 1957, read "Vacation Schools for Migrant Children." In the December 1956 issue read, "Learn About Neighbors," which gives practical helps for those living in communities where there are agricultural migrants. This article also carries a list of materials on migrants, including the new filmstrip, "A Puppy for Jose."

In addition to these materials, the following may be obtained from Division of Home Missions, 257 Fourth Ave., New York 10, N.Y.:

This Is the Harvester. Illustrated four-page folder describing migrant life and the Migrant Ministry and listing gift projects. Single copy free; \$7.50 a hundred plus handling.

Harvester News. Up-to-date information about migrants and the Migrant Ministry. Single copy free.

Migrant Ministry Annual Report for 1956. 10c a copy. A summary of the activities of local, state and national migrant committees during 1956.

Born in Beans. Packet of materials for leaders of church school and vacation church school classes, including session outlines, games, stories and a set of six pictures. \$1.00 a packet.

PRELUDE: "Lord, I Want to Be a Christian," No. 86.

CALL TO WORSHIP:

"Let brotherly love continue." (Hebrews 13:1) "Truly I say to you, as you did it to one of the least of these my

1. From *Thoughts of God for Boys and Girls*, the Connecticut Council of Churches, Volume 17, No. 2. Used by permission.

brethren, you did it to me." (Matthew 25:40)

LEADER: "Our Migrant Neighbors"

(Begin with conversation, bringing out what the children know about the agricultural migrants, particularly those who come to their section of the country.)

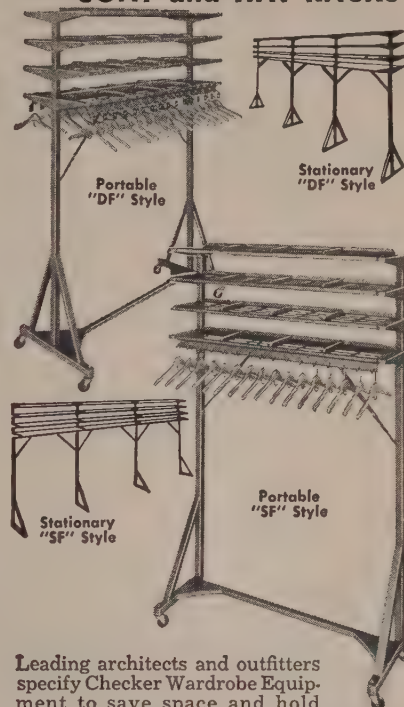
Yes, migrants are people who follow the crops, down south in winter, up north in the summer. Have you ever thought of them as families? There are Mom and Dad, brothers and sisters, and sometimes grandparents. They do not have a home, as you do. They live in temporary dwellings, just long enough to pick the cherries, apples, beans, or whatever the crop is. This home may be a tent, a hayloft, a wooden shack, barracks, or whatever is available. After picking time is over they pack their things and move to the next place. There isn't much packing to do, for when you travel so much of the time you can not take many things with you.

Mother and Father can not count on a certain amount of money each week; it depends on the crops. This makes it difficult, for with all the expenses of clothing and food, the lean years swallow up the fat ones.

The children do not have a chance to get a good basic education. They may go to school a few weeks in one town and then have to move on, and try to pick up their studies somewhere else. In some communities there are no schools near enough for them to go to. The older ones help their parents by working in the fields. The families dream of some day getting the "settled feeling." Instead, too often they have the "not wanted" feelings. It is very true that in many places where they go their neighbors do not want to associate with them. The boys and girls of the community are too busy with their own activities to want to include these strange migrant neighbors.

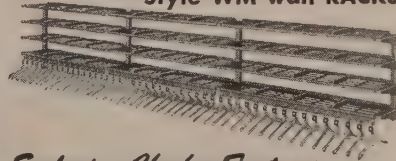
About thirty-five years ago the churches became concerned about the migrants and decided to do something about the problem. Many denominations joined together to try to help the migrants. They found a group of people eager and willing to go to the migrant camps and help the children and their parents. Some years later, station wagons known as Harvesters were purchased. Each Harvester is equipped to serve as a church, a school, a library, and a first-aid station. The workers drive them to the migrant

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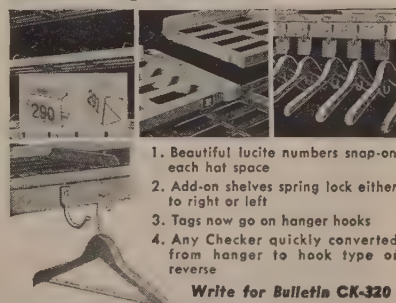


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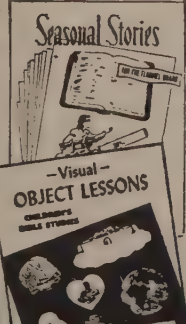
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camp. During the day they have games and classes for the children. At night, when the parents are back, they have church services or recreation evenings. The people sing songs, hear stories, look at motion pictures, and hear sermon talks. They feel that somebody cares for them.

Somebody does care. But it is a great big job to help over two million people feel wanted and loved. The churches need many more people and many more Harvester station wagons to go to more camps. Do you care enough to do something? (Suggestions for gift projects are in the pamphlet, *This Is the Harvester*, listed above.)

OFFERING

OFFERING RESPONSE: "Bless Thou the Gifts," No. 130

PRAYER: O God of us all, help us to care enough to find a way to help our migrant neighbors. We are grateful for the people who care about them

enough to go and live with them. Be with them as they serve thee. Be with thy children everywhere. Amen.

3. A New Family

PRELUDE AND CALL TO WORSHIP, as for service 2.

HYMN: "The world, dear Lord, is very large," No. 99

STORY:

THE NEW FAMILY

The little New England village was all abuzz with conversation. Some foreigners had bought a place in the township. "Germans!" they said. "Must be Germans. I heard them talk to each other in German!"

"Spies, do you think?" someone asked. "Could be, in war times. Not that there's a war. But spies could be getting ready for one."

"Best let them alone," advised another. "Let's have no dealings with the foreigners."

So the village people kept away from the newcomers.

Up on the hill, the new family was having trouble. The old house needed work on it. But no one would help.

But nothing could daunt them. They were a musical family, those refugees from Hitler's wrath. No spies they, but just a family trying to find a place for themselves in a new country. They sang as they worked. Beautiful singing, which many people had gone to concerts to hear.

And then one day, there was a death in the village. "Let us offer to sing at the funeral. Our music may help that sad family," said the mother.

The villagers gathered for the funeral. The service began. And then, to their utter surprise, a whole family stood up—father, mother and daughters. They stood and sang, as beautifully as they had sung on concert stages across our country, one of the lovely old German hymns that they knew would console the sorrowing family of the one who died.

The funeral was over and the stranger family went home, feeling warm with the thanks of the sorrowful ones.

But down in the village they were again the subject of conversation. Sober, thoughtful conversation this time.

"I asked the father. He told me they had to leave everything behind them to get away from the Gestapo," said one. "And we thought they must be spies!"

"Foreigners or not, it was a Christian act," said another. "Not one thing have we done for them, and look how they sang! As if it were their brother lying there in his coffin!"

"And friendly! They don't hold it against us that we've held back from them."

"Real Christian folk," said another. "How'd it be if we all went up there, come tomorrow, and hold a building bee, and help them fix up their house?"

So it happened that next morning, the new family looked out to see almost the whole village come shouting and laughing and talking up the hill to their place.

"Thought maybe you folks could use some help," said one.

When evening came and the new family was alone again, the mother said quietly, "Let us sing praise to God that the village has welcomed us. Now we belong!"

The sweet voices rang out in a beloved hymn. And the father said thoughtfully, "Truly, it is only where the spirit of

Christ rules in men's hearts that strangers can be made to feel at home, as we have been made to feel this day."

PRAYER

OFFERING AND OFFERING RESPONSE

4. Strangers in a New World

PRELUDE: "Lord, I Want to Be a Christian," No. 86

CALL TO WORSHIP:

"And he answered, 'You shall love the Lord your God with all your heart, and with all your soul and with all your strength, and with all your mind; and your neighbor as yourself.'" (Luke 10:27)

HYMN: "We've a Story to Tell to the Nations," No. 90

STORY: "Strangers in a New World"

It seemed as though all talk of peace and love was nothing but lies. Hans, a young man in his late teens, had experienced only hate and war. Well no war exactly, but it was struggle that ended in the killing of vast number of his people. He lived in a country that was under the rule of a group of people that could not put into practice the love of God. They had some twisted ideas of how people should live. They were constantly suppressing the people of that country.

Finally a group of Hans' countrymen gathered together and decided that they must do something to bring about the right way of life. With a conviction that was very strong they began talking to their friends and neighbors. They seemed to agree that there must be a better way of life for the people. They felt that the love of God was not being fulfilled. They realized their children and youth lived in fear each day of their lives. This was not good. God meant for all to love and trust each other. After many months there was a large group of people gathering together to lay down plans for rebellion against this powerful force that had settled down upon them.

For weeks, it seemed, all around Hans killings occurred. People were being killed so fast that they could not be taken care of properly. It was a terrible nightmare. Village after village, whole cities seemed to be wiped out. Yet right must prevail, so they carried out their fight. Families, women and children were fleeing the country. Groups like Church World Service set out to help those looking for a new home. The Protestant, Catholic and Jewish people of America joined together to help. Many refugees were brought to this country. Homes were found, jobs for the dads, food and clothing. They were being taken care of by those who cared.

Hans was one of the fortunate refugees. He had heard about the United States. It was a country of beautiful girls on the signs and billboards. It was a country of lots of money. But more important than all of that, it was a country of peace. But he often had said, "Don't believe there is really a United States of America." A few days after he landed in this country he seemed to catch his breath and said, "This is really heaven! It is quiet and peaceful here. Everything is too fast, but good. You have beautiful women but different from those on the big signs. The people here love."

Hans is a stranger in a new world. This is indeed a new world for him. But

2. By Grave McGavran. From *International Journal of Religious Education* April 1950.

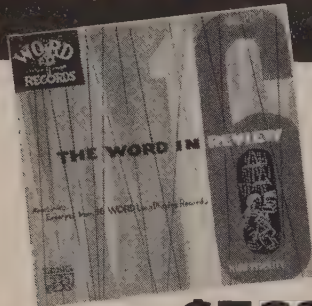
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will his dreams be shattered? Do we all love, as he thinks now? What can we do to make his dream come true?

OFFERING

OFFERING RESPONSE: "Bless Thou the Gifts," No. 130

HYMN: "Jesus shall Reign," No. 91

5. Love Makes Better Neighbors

TO THE LEADER: It is more effective to use events that may have happened to members of your own group. From these experiences write your own

Litany and stories.

PRELUDE: "Lord, I want to be a Christian," No. 86

CALL TO WORSHIP: "So faith, hope, love abide, these three; but the greatest is love." (I Corinthians 13:13)

HYMN: "In Christ there is no east or west"

SCRIPTURE: Luke 10:30-37

STORY: A good story on this theme appeared in the January 1957 issue of the *Reader's Digest*, entitled "America Seems Near to Me Now." It is written by a Japanese girl, Mutsumi Kurohashi,

and tells about a visit from an American woman to her mountain village.

LITANY OF THANKSGIVING:

For our neighbors next door and across the street,

We are grateful, O God.

For our neighbors in the four corners of our city and the four corners of the world,

We are grateful, O God.

For thy love, which is the most powerful force in existence,

We are grateful, O God.

OFFERING AND OFFERING RESPONSE

For Those Who Lead Worship

Again this month, you will find resources related to the general theme grouped together without having been organized into particular services of worship. The task of selecting the materials most appropriate for a particular group and time and place has again been left to you.

In helping junior high young people think worshipfully about "Building a Life," you might direct their attention by means of several related themes such as: "Building With God," "Adequate Foundations," "Building for Eternity," "Building Upon Rock," "Resources for Building," etc. Help them to understand that true and sincere worship is itself an important tool for building a strong life.

Just as in building a life, many resources are necessary, so it is in creating opportunities for significant worship. Do not be content to use only the resources found in these pages, but draw upon a wide variety of sources. A good book for any youth group to have available is *The Hymnal for Youth*, published by the Westminster Press but available from most denominational bookstores for about \$1.50. This has an excellent section of worship materials, including poetry, prose, and prayers.

Please remember, too, that your opinion and evaluation of the materials presented in these pages of the *Journal*, are important, too. Write to Miss Lillian Williams, Managing Editor, *International Journal of Religious Education*, 257 Fourth Avenue, New York 10, New York, and let her know whether they are useful or not and what you would suggest to improve them.

HYMNS:

The following hymns are suggested for the relationship which their content bears to the general theme. Obviously, this is only a partial listing, and the worship committee will undoubtedly find others just as suitable or even more so.

"Be Thou My Vision"

"Creation's Lord, We Give Thee Thanks"

"He Who Would Valiant Be"

"I Would Be True"

"Just As I Am"

*Field Secretary for Junior High Work, Congregational Christian Churches, Boston.

Junior High Department

by Robert A. KNOWLES*

THEME FOR JUNE: *Building a Life*

"Lead On, O King Eternal"
"Lord, I Want to Be a Christian"
"Now in the Days of Youth"
"Our God, Our Help in Ages Past"
"O Master, Let Me Walk with Thee"
"Once to Every Man and Nation"
"Rise Up, O Men of God"
"Spirit of God, Descend Upon My Heart"
"Take My Life"
"Temper My Spirit, O God"
"That Cause Can Neither Be Lost Nor Stayed"
"We Give Thee But Thine Own"
"We Would Be Building"

SCRIPTURE SELECTIONS:

The scripture passages listed here will help to develop this month's theme of "Building a Life." Whatever is selected from the Bible ought to be chosen because it brings a particular idea into sharp focus. The following ideas will be found to have a relationship to the general theme:

The Righteous Man—Psalm 1
What Is Man?—Psalm 8
The Fear of the Lord—Psalm 34:11-18
Trust in the Lord—Psalm 37:1-9
Pray in Secret—Matthew 6:1-6
Unless the Lord Builds—Psalm 127:1, 2
A House Built on Rock—Matthew 7:21-29
The Two Great Commandments—Matthew 22:35-40
How the Young Jesus Grew—Luke 2:41-52
The Cost of Building—Luke 14:28-30
Jesus Goes Apart to Pray—Matthew 14:23; Mark 1:35; 6:46; Luke 5:15, 16; 6:12; 9:28; 22:39-42
Be Transformed—Romans 12:1-3
Right Attitudes and Conduct—Romans 12:9-21
You Are God's Temple—I Corinthians 3:9-17
Varieties of Gifts—I Corinthians 12:4-13
Christ, the Chief Cornerstone—Ephesians 2:19-22
Be Doers of the Word—James 1:22-27

TALKS:

WHAT DO YOU DO WHEN YOU AREN'T DOING ANYTHING?

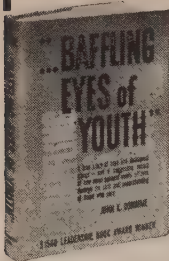
Sometimes life seems terribly crowded, and we wonder how we're going to do all the things that we need to do. There are duties at home: regular, day-by-day tasks, and some special responsibilities that we undertake in an effort to carry our share of the load in the family. There are assignments in school: homework, reports to get ready for clubs and interest groups, practice sessions with the band or the athletic team, committee meetings, trips. There are things we need to do in connection with our church: getting ready for church school classes, choir rehearsals, scout troop meetings, committee meetings for this and that.

Busy, busy, busy,
Sometimes our heads get dizzy,
And we don't know if we're going East or West.
Hurry, hurry, hurry,
Add another little worry,
It can't be any worse than all the rest.

Going, going, going,
With little way of knowing
The destination or the source of power.
Faster, faster, faster,
A schedule is your master
But your business may end at any hour.

Nearly everyone in this day and age feels the pressure of too many activities, obligations and responsibilities from time to time. It is not uncommon for an individual to spread himself so thin that he doesn't really cover anything adequately.

Yet, even the busiest person must stop every so often. No one is on the go all day, every day; we all have moments of rest and relaxation, and, indeed, most of us find that we often have fairly good sized blocks of time with no particular responsibility staring us in the face. We have nothing to do and plenty of time in which to do it. Then what happens? What do you do when you aren't doing anything?

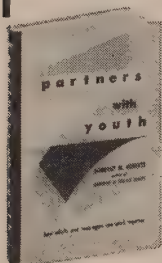


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This can be a crucial question for the person who is trying to build a meaningful life. The various activities, the responsibilities carried out, the opportunities to do something, may all be thought of as being, in one sense, the raw materials, the building blocks from which a life is constructed. But what holds the building blocks together? The mortar and cement, the nails and pegs, are manufactured in the quiet moments, in the minutes and hours that are free from activity and particular responsibility. These are also the times when we look at the building plans to see whether we're following them accurately. These are times for measuring and re-checking.

What holds your life together? What is the source of strength and cohesiveness that keeps your life from falling apart? What blueprints are you using to guide you as you build? By what standards do you check your progress?

Young people who have been to summer church camp have found that provision has usually been made to set aside some time each day for each person to spend quietly seeking to discover God's will. Often a book of devotional meditations is made available to each person, and the book contains suggestions for scripture readings, some thoughts about some particular idea, and a brief prayer or perhaps some suggestions which will help the reader to write down his own prayer thoughts. This experience of being alone with God in the midst of a busy camp experience has meant a lot to many campers and counselors and they have tried to continue the practice after they have left camp.

Jesus was very much aware of the necessity and the value of going apart by himself to pray and to think. These periods of personal meditation and prayer helped to make his own life as strong as it was, because it was during these moments that he reinforced his relationship to God. Jesus was busy much of the time, preaching and teaching and serving others; but it was in the quiet moments that he replenished his strength for his difficult task.

Each of us can do the same kind of thing. Indeed, each of us ought to do it because each of us needs to look at his own life from time to time to see its strengths and weaknesses. It is necessary to evaluate the things we have been doing and the plans we have been making for our lives. These things need to be examined in God's presence so that we might ask for his guidance.

This is not easy to do. It seems to be especially difficult for teen-age young people to do effectively—at first. But those who have tried it and have kept it in spite of difficulties and discouragements have found that it has helped them in building solid foundations for their lives. Try it yourself. It will take some effort, but it will be worth it. It might mean giving up some of the busy activities which now seem important, but that can be done, too.

Some wise person once said, "If you're too busy to pray, you're too busy." Don't you be so busy trying to build a life that you forget to establish it on the most adequate foundation of all—faith in God.

BUILDING WITH GOD

Many of us have had the experience of being away from a familiar place for a period of time, perhaps a neighborhood where we once lived, and upon our return, noticing a large building or great highway or a group of houses where they did not exist before. It seems as if they came into being almost over night. But we know that it takes time to build such things. Much planning had to be done; ground had to be prepared; foundations were set in place; and bit by bit the project was completed.

The same thing is true of people whom we meet for the first time. We become acquainted with them as they are at the particular moment; and, as we come to know them better, we find that they have certain talents and abilities, certain ideas and ways of doing things, certain admirable qualities, and certain failings. These things did not come about over night either. What a person is at a given moment is the sum total of what he has been up to that time.

So it is with each one of us. We are building our lives while we are living them, day by day. If we have certain talents and abilities, we must use them or lose them. The thoughts and ideas that make up our philosophies of life are the result of gradual accumulation, are based upon our experiences and our contacts with other people. Our good qualities as well as the individual failings that we have are the result of habits and patterns that we have been developing over a number of years.

It is important, therefore, that as we build our lives, we have some blueprint, some good plan. There are too many haphazard lives in the world today, too

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any people who have no idea of where they're going or why. Without an adequate blueprint for life, they use whatever material happens to be available at the moment without considering whether it will strengthen or weaken their lives. Those who build with God, build well. For God has a plan for each of us to use, and that plan is revealed in the life and the teachings of Jesus Christ. When we pattern our lives after Christ's life and try to live according to his teachings, we become like the man who built his house upon the rock; "and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock."

It is important to remember that just because we build according to God's plan, it does not mean that we shall therefore avoid all difficulty or trial. Sorrow and pain and discouragement come to every person, but those who build their lives with God's help find that they are better able to rise above difficulty than those who build by themselves without reference to God's plan. How does a person build with God? First of all, it is necessary to realize that life is a cooperative venture, that it is truly a joint effort. We do not just use God as we think best; nor do we just get back and say, "All right God, get busy and make something out of me." Instead, we make some effort to discover what our particular abilities might be and how they might best be used according to God's will for us as we understand his will. It is necessary to give ourselves over completely to God, to love him with all our heart and soul and mind and strength, and to be willing to be used in his service.

This does not mean that every person must be an ordained minister or a professional director of Christian education or a missionary to some distant country. It does mean that every person must try to serve God with his life no matter what his occupation might be. It means, too, that a person ought not just drift into any old job but must try to find the task which he can do best.

Build your life with God, day by day, keeping in mind the overall plan to be found in Jesus' life, and paying attention to the smallest details that have to do with the way you live and work and play with other people. You are building a life even now. Build with God.

POEMS:

LIFE IS A SONG

Life is a song that we sing;
Each passing day the staff upon which
the notes of daily thoughts and deeds
are laid;
And passing by, in the hurrying throng
Are the fellow men upon whose hearts
each song is played,
With dissonant beat—or melody sweet,
As conflicts come—or heart with heart
doth meet.

O sing a new song unto the Lord;
Be not still!
Lift your life in joyful praise,
Fraught with promise of a better life
In accord with God's own will.
Sing a new song;
Let your life blend
In harmony with God's great purpose for
life that has no end. R.A.K.

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Christian Education materials from countries around the world will be on display.

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The Convention will be given a Japanese National Reception.

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Be it the slightest contact—
Gets therefrom some good;
Some little grace; one kindly thought;
One aspiration yet unfelt;
One bit of courage
For the darkening sky;
One gleam of faith
To brave the thickening ills of life;
One glimpse of brighter skies—
To make this life worthwhile
And heaven a surer heritage.

GEORGE ELIOT (1819-1880)

LIFE AND DEATH

So he died for his faith. That is fine—
More than most of us do.
But say, can you add to that line
That he lived for it too?
In his death he bore witness at last
As a martyr to truth.

Did his life do the same in the past
From the days of his youth?
It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride.
Was it harder for him?
But to live—every day to live out
All the truth that he dreamt,
While his friends met his conduct with
doubt,
And the world with contempt—
Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led.
Never mind how he died.

ERNEST H. CROSBY (1856-1907)

LEND A HAND

I am only one,
But still I am one.

I cannot do everything,
But still I can do something;
And because I cannot do everything
I will not refuse to do the something
that I can do.

EDWARD EVERETT HALE (1822-1905)

I WANT TO BUILD

O God, I want to build with Thee,
With hands and mind create.
Help me a greater vision see
As on thy will I wait.

Help me to build a better world,
Where peace and love may dwell
With flags of brotherhood unfurled
And songs of joy do swell.

But first, O God, help me to find
My own life in thy plan.
Let selfish thoughts be put behind,
In love for fellow man.

Let me build my own life strong
On Christ the cornerstone;
Thy praise shall be my daily song,
My will thy very own.

MAN MUST BUILD WITH GOD

Set yourself upon a hill
And on God's presence wait;
Let thoughts wander where they will
Sit and meditate.

The horizon spreads, and the world
enclosed
By earth and sand and sod;
And man builds up, his work imposed
Upon the firmament of God.

A wall, a tower, a mighty road
Traversed by car or train—
These things shall end, in rust corroded
God's earth shall yet remain.

A river's spanned by a fragile strand
A tribute to man's skill;
And yet we see on every hand,
God's world is greater still.

The things of man are wondrous grand
Onward, upward he does plod;
But can we see, before too late:
We must build on and up with God.

PRAYERS:

O God, thou who hast created everything that has life and form, help us to be builders. Make us aware of materials and the plan which are available to us as we attempt to build lives in accord with your will.

We are grateful for the talents and abilities which you have provided for us to use; help us to use them wisely, conscious of the fact that they are gifts from you. We are only vaguely aware of possibilities that exist in our lives of the way of life that Jesus represents. We ask for a sharpening of our vision and an increase in understanding so we might learn most fully from Christ.

Grant that we may not build selfishly without regard for others; but instead help us to build intelligently, so that our lives may have direction and meaning and be useful in your service.

This we ask in the name and in the spirit of him who provides our plan of life, even Jesus Christ. Amen.

Another prayer that would be suitable is "Grant That I Go Somewhere," to be found in *Young People's Prayers*, Percy R. Hayward, published by the Religious Education Press.

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to the Worship Committee

Many times during this year, we have had to point out that above everything else, worship must be relevant. It must speak to people where they are with their hopes, their questions, their fears, their discouragements, their dreams, their opportunities. One of the great challenges that comes to every worship committee is to use a religious vocabulary in such a way that it is meaningful to the group.

How uncomfortable we often get when we have to use words such as "God," "Christ," "salvation" in daily conversation. We all tend to remove such words from life as it is, till we almost worship the words themselves. Many of the materials which have been included each month have attempted to show a relationship between ancient words and modern situations.

As a worship committee, you need to work constantly in this area. A stimulating exercise is to rewrite the scriptures as Jesus would possibly give them today. Or try to capture for your group the message for today's youth contained in the great hymns of the church. Take the historic creeds of your church and translate them into words which state your basic convictions.

As you work at this task, you will not only present better worship services, you will also help to move the group toward its most important job. You will help them understand for themselves, at their own time, the message which comes down to us from Jesus Christ through the Church. From such understanding will come the compulsion for service—for undertaking responsibility to all others of this gospel.

Hymns for these services may come from the sections of the hymnal on Brotherhood and Service," "Missions," and perhaps "Peace." Appropriate Scriptures will be found in Matthew 28:18-20, Acts, and in the Epistles.

The Hunger to Read

Throughout the world the Committee for World Literacy and Christian Literature (a unit of the National Council of Churches of Christ in the U.S.A.) is trying to teach people to read in their own languages. It is still true that the great majority of the people in the world cannot read, and that the gospel has to be taken to them by word of mouth. However, national governments are cooperating with the Committee in a program of mass literacy teaching. Many people learn to read.

The second great job of the Committee is to provide good reading material for those who have learned to read. One of the first primers is a life of Christ, and the New Testament Gospels in the language of the people are given as soon as possible. However, many more materials are needed in many languages, and this costs money. The following incidents taken from the *World Literacy Newsletter* may help us understand what it means to people to learn to read. Perhaps they will also lift up our responsibility for meeting this need.

★ ★ ★

Miss Ida Marie Jacobson, staff member

May, 1957

Senior High and Young People's Departments

by Ian J. McCRAE*

THEME FOR JUNE: *Responsibility Unlimited*

of the Lutheran Teacher Training Center at Kinampanda, Tanganyika, started to sit down at the breakfast table early one cool morning in the rainy season of February.

At the door was the faint sound, *hodi*—which in the Swahili language is a combination greeting and request to enter.

She opened the door and saw Lukas Nathan, 22, teacher of an adult literacy class at the leper colony at Mkalama. There was a discouraged look on his face.

Once in the house, Nathan burst out, "We have run out of reading materials. Our class is hungrily asking for more. What can I give them?"

Nathan, it turned out, had ridden his bicycle 35 miles, starting even before the sun came out, over roads through a forest inhabited by leopards, lions, mambas, cobras, buffalo and rhino—to get more literacy materials.

He knew that the patients suffering from Hansen's disease were not allowed to leave the colony. So, not being a patient himself, he was free to leave the leprosarium. He had made the trip for his class.

★ ★ ★

In the Liberian village of Wozi each month a little booklet is prepared and a thousand or twelve hundred copies are mimeographed and carried over the trails by runners. Some of these booklets are of general information. People there are fascinated by stories of the great ocean, and the "houses" that ride on the waves. The story of the sinking of the Titanic, in simplest terms, tells how some gentlemen said, "Women and children first." That is a startling and thought-provoking idea in Wozi.

Some booklets deal with the problems of life—sorrow, drunkenness, fear. Some are testimonies of Christian victories. The most popular booklet is the Gospel of Mark. Next is hygiene.

A weekly single-sheet newspaper has regular departments of news, letters to the editor, and the missionary-evangelist's column. Four hundred copies are sent to regular paid subscribers. Each one shares the paper with at least five people around him. It means that 2,000 persons are touched by new inspiration each week. The newspapers go beyond the places touched by the evangelists.

Not long ago the missionary-architect in a distant mission station began going on Sunday to a village where no other evangelist could go. Eight men presented themselves and asked for baptism. "We have read the books," they said. All over the Loma country people are entering the Christian faith through the door of literacy.

Such a man is Mamalu, former chief of Wozi. He resigned as chief and became

a Christian. He gave his court hut to become the little church. But his wife bitterly opposed his decision. When he fell ill, she and the medicine men gathered to point out the folly of being a Christian, and argued that his sickness was the natural punishment of the spirits. At last his patience was exhausted, and he exclaimed, "Even if I die tomorrow, I will not change. I am a Christian."

★ ★ ★

Perhaps as touching a conversation as any I have ever had was with the big burly Egyptian farmer, another of the illiterate elders of the church. Looking around furtively to make sure no villagers could overhear him, he confessed that he had been afraid to enroll in the classes for fear he could not learn. Through our interpreter he asked if I thought he could learn, and I gravely assured him that I had no doubt. "Well," said he wistfully, "I am sixty-three and may have only seven years left if I live to be seventy. I am thinking that perhaps I will try so that I can spend these seven years reading the Bible."

★ ★ ★

2. How to Live in the New World¹

All: It's a new world we are living in.

Voice 1: Civilization has found sure and fast ways of destroying itself.

Voice 2: Ten atomic bombs can reduce any city in the world to ashes.

Voice 3: Radioactive ray bombs which will make entire countries uninhabitable are now possible.

Voice 4: The moon has been contacted by radar.

All: It's a new world we are living in. It is one of danger.

It is one of opportunity.

Narrator: Down through history, again and again, new patterns of living emerge. Here we look for clues on how to live in a new world.

Narrator: Amos, a shepherd from Tekoa, spoke out against injustice in his day.

Amos of Tekoa:

The Eternal discloses,

I know your countless crimes, your manifold misdeeds,

Browbeating honest men, accepting bribes,

Defrauding the poor of justice.

After crime upon crime of Israel,

I will not relent,

For they sell honest folks for money,

The needy for a pair of shoes;

¹This service was written largely by young people. It first appeared in the Chicago Theological Seminary Register. Used by permission.

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They trample down the poor like dust.
Your sacred festivals? I hate them.
Your sacrifices? I will not smell their smoke.

No more of your hymns for me.

No, let justice run down as waters

And righteousness as a mighty stream.

Narrator: If Amos were living today he might say:

Amos: Woe unto you people of high caste, for you cause the pain of the world.

You people who feel superior, for in your living is death.

Woe unto you who spend money for things you don't need, lapping up chocolate sodas, seeing movies every week, while nine hundred million people starve.

Your stores are overflowing with goods, but the poor cannot buy.

Your crooked politicians drive limousines, while the honest walk.

Woe unto you legislators who spend more money on roads than on public schools, for your sense of values is mixed up.

Woe unto you people who waste brains on new methods of destruction, for they may backfire.

For your kind of living destroys itself And brings about the destruction of the world.

For in injustice there is no light

But in justice a great beam.

Narrator: Clues for living in the new world!

You have to have justice if there is to be peace!

★ ★ ★

Voice: When Israel was in Egypt's land

All: Let my people go.

Voice: Oppressed so hard they could not stand.

All: Let my people go.

Voice: Go down Moses,
Way down in Egypt land,
Tell ole Pharaoh

All: To let my people go.

Narrator: The Hebrew people escaped and wandered for forty years in a wilderness.

No people can live together without moral laws.

All: Thou shalt have no other gods before me.

Thou shalt not make any graven image.

Thou shalt not take the name of the Lord thy God in vain.

Remember the sabbath day to keep it holy.

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Honor thy father and mother.
Thou shalt not kill.
Thou shalt not commit adultery.
Thou shalt not steal.
Thou shalt not bear false witness.
Thou shalt not covet.

Narrator: Today our world has just escaped slavery. We are still wandering. A committee has drafted a bill of human rights to be included in the United Nations charter. Here are clues on how every person in the world to be treated by other people.

Voice: "The rights and freedoms declared in the Bill of Rights shall apply to every person and shall be respected and observed without distinction as to race, sex, language, or religion."

All: Every person has the right to protection of life and liberty under law.

Voice: Every person has the right to freedom of conscience and belief, freedom of religious association, teaching, practice, and worship.

All: Every person has the right to form and hold opinions and to receive opinions and information from any source.

Voice: Every person has the right to assemble peaceably with others.

All: Every person has the right to take part in the government of his state.

Voice: Every person has the right to a fair and public trial by an impartial tribunal. Every person has the right to freedom from arbitrary arrest or detention.

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Voice: "In the exercise of his rights every person is limited by the rights of others and by the just requirements of the democratic state."

★ ★ ★

HYMN: "Rise Up, O Men of God" (Stanzas 1 and 2).

Narrator: From Jesus' life come many clues for living in this new world, This world of danger,

This world of opportunity.

Voice 1: Sometimes you have to make a stand for truth.

Voice 2: Even the church can become corrupt. "You have made it a den of thieves—it should be a house of prayer for all nations."

Voice 3: He who would be great—himself serve.

Voice 4: The good in the world come because someone was willing to pay the price to bring it about. Sometimes people are mean to those who are good.

Voice 5: Death is not the end; Good cannot be defeated, Love is stronger than hate.

Voice 1: Everyone has to decide whether he is going to live for. Jesus chose to establish the kingdom of God.

Narrator: The new world is going to be made by Christians.

Voice 4: Christians build bridges of understanding between people.

Voice 5: Christians meet human needs.

Voice 1: Christians look for the good and the truth and do something to keep them alive.

Voice 2: A Christian has ways of cleansing himself, of getting rid of hate and mean feelings. "They that wait on the Lord shall renew their strength."

HYMN: "Our God, Our Help in A Great Past" (Stanzas 1, 2, and 5).



Books off the Press

How to Work with Church Groups

By Mary Alice Douty. Nashville, Abingdon Press, 1957. 170 pp. \$2.50.

Here is a practical book on group work for the volunteer church leader. It is written in simple, non-technical language, and the illustrations are so typical that they might have come from your own church last Sunday.

The author has not attempted to unravel intricate theological concepts, nor to analyze complicated psychological mechanisms. Instead, she describes simple group procedures by which anyone, whether a leader or a member, can help to facilitate the functioning of his group, and the spiritual growth of the individual members.

Beginning with a visit to each department in a typical church school, the author provides "a measuring stick for observing groups at work." Next there is a consideration of the purposes of teaching and the mixed motives for learning. The difference between a group and a collection of individuals is then analyzed. A group is characterized by a common concern, interest in each other, shared planning and decision making, concerted action, and evaluation.

One of the most useful parts of this book is the fourth chapter which describes "some techniques for studying a group," such as: the use of "A Guide for Getting Better Acquainted" with individuals; the keeping of a "Reaction Chart" on which the interest and antagonism of one member toward the others can be recorded; the checking of a chart listing the various ways in which a member participates; the observation of natural sub-groupings; the drawing of a diagram to show who speaks to whom and how often; the use of an end-of-meeting evaluation by which each member rates the session from 1 to 5; and a list of eight questions for more thorough evaluation.

It appears to this reviewer that not enough attention is given to the growth of the group as a whole and the interaction of members with the total group. In other words, the life and influence of a group is something more than the sum of the influence of this number of isolated individuals.

Much of the book is devoted to a description and illustration of practical ways to guide discussion, plan recreation, use drama, and conduct choral speaking in the church. The last chapter em-

phasizes the need for acceptance, fellowship, purpose, involvement and continuance if leadership education classes are to be effective.

This book does not cut new trails through an uncharted frontier. Instead, it makes the traveled ways clearer by putting up some simple sign posts which the average church school teacher can follow easily.

W. RANDOLPH THORNTON

Biblical Theology and Christian Education

By Randolph Crump Miller. New York, Charles Scribner's Sons, 1956. 226 pp. \$3.50.

If one sentence can reflect the purpose and content of this book, it is "to see the Bible in the perspective of the five acts of the drama of redemption, and then to discover the relevance of that drama in the education of children and adults." (p. 20). The five acts are: Creation, Covenant, Christ, Church, and Consummation. Taken together, they present a continuous record of the mighty acts of God in history. An underlying assumption is that learning takes place in relationship. Therefore teaching should make use of the relationships in which people are involved.

The strength of the book lies in its interpretation of the drama of redemption and in showing how this drama may apply to children and youth of different ages. For the small child, the emphasis is on feelings and relationship, with little attempt at verbalizing. As the child grows older he develops increasing reading skills, historical sense and maturity. He becomes increasingly able to draw conclusions and to describe them in verbal terms. For the child, therefore, there is a very limited application of most of the significants of these five acts in the drama of redemption.

Dr. Miller says that "the purpose of Christian education is to make it possible for all people to be members of the redemptive community *now*." (p. 144) He offers many a valuable suggestion to the parents and teachers who are trying to realize this purpose as they work with their own flesh-and-blood children.

The scheme of five acts seems to this reviewer to be both an asset and a liability. It is an asset in that it affords a unifying approach to the Bible rather than the fragmentary approach that has so often been taken.

It is a liability when the effort to interpret it seems unnatural or forced. For example, the chapter entitled, "Christ," pretty well conceals the Jesus whom people knew and loved behind pages of theological formulation. Dr. Miller recognizes the importance of the life of Jesus, for he says that in order to understand these acts of God we must emphasize the life of Jesus. Yet one reaches the end of the chapter wishing to say as Greeks of old said to Philip, "Sir, we wish to see Jesus." (John 12:12)

The chapter on "Church" shows excellently the way in which each element in the life of a congregation contributes to the Christian growth of persons. The

value of this chapter seems to stem more from its picture of the impact of congregational life on persons than on the place of the church in the scheme of the drama of redemption.

One is led to the opinion that this book is excellent for the teacher or parent who needs help in order to bring his beliefs into some kind of orderly pattern. This reviewer is not convinced, however, that the educational program of the church for various ages of people should be interpreted according to this pattern.

LEE J. GABLE

The Use of Music in Christian Education

By Vivian Sharp Morsch. Philadelphia, Westminster Press, 1956. 171 pp. \$3.00.

"Some of the objectives of Christian education are better achieved through the use of music than by any of the other teaching media." This is one of the provocative sentences from Mrs. Morsch's book which will entice the reader to go further. The book will receive a hearty welcome by Christian educators who are concerned with improving the quality of music in their church schools. It will also be welcomed by the growing group of church musicians who see the tremendous importance of music, not as an end in itself, but as a vehicle for carrying the Christian message into the human heart.

One of the chief values of the book is the emphasis on the theme that music is Christian education, but it is *Christian* education "only when it leads to a warm relationship with God through Jesus Christ." Mrs. Morsch points out vividly that the choir director is a Christian educator, and well defines the importance of a common point of view in planning the music and Christian education programs of the church. Yet she does not write solely from the point of view of the choir director—this is a book which deals practically and pointedly with the whole job of Christian education in the church as it relates to music. She points up again and again the importance of our realizing what is happening to each individual who is involved in our church's program, and she stresses the loving concern which we must feel for each person with whom we work.

Another great value of the book is the wealth of suggestions for creative experiences in singing, choral speaking, listening experiences, rhythmic experiences and experiences with instruments. Music, used creatively, becomes a shared experience in which children, young people and adults may participate in every phase of the life of the church.

The book is a gold mine of resource information. For example, there are seven pages listing suggestions for a phonograph record library in the church; there is a selection of anthems for children's, youth, and adult choirs; there is a list of 25 "hymns to grow on" for use with everyone from the primary department on up; and the book concludes with a splendid bibliography of reference books in related fields.

No choir director should be without a

copy of this book, and it is equally valuable for ministers, church school teachers, members of committees on Christian education, directors of Christian education and all those who have a concern for

the right use of music. For both "experts" and novices in the fields of Christian education and music, this will prove to be an exceedingly helpful book.

MARY HUEY

An Inventory of Instructional Television Research

By Hideya Kumata. Ann Arbor, Michigan; Educational and Television and Radio Center, 1956. 155 pp. Paper, \$1.00.

This compilation of research studies was a project of the Institute of Communications Research at the University of Illinois. The findings may be briefly indicated as follows:

On the whole, television students have done as well as other students. At times they have done somewhat better than those students given instruction by regular classroom lectures, or in comparison with those instructed by correspondence courses. In general, good teachers by other methods turn out to be good teachers on TV.

The initial advantage in information recalled, which the TV students seem to have in immediate tests, seems later to smooth down to about the same as information recalled by students given instruction through other channels. The amount of forgetting is proportional to the amount of information learned.

Audio-visual aids helped learning through any method of instruction.

R. L. HUNT

God's Word to His People

By Charles Duell Kean. Philadelphia, Westminster Press, 1956. 187 pp. \$3.50. The thesis developed in this book is

that Christian faith, like an ellipse, has had two foci, the Word of God and the holy people of God; i.e., the Bible and the Church. The Bible is not the product of a few inspired writers, but is the literary expression of the Church, serving "to describe its own origin and destiny and purpose in existence."

In the post-exilic era the holy people of God heroically devoted themselves to erecting an "ideal commonwealth" that would reflect "the will of God for all men." This failed, and likewise the Maccabean effort was really only a temporary revival, though the rising tide of Messianic hope did give some buoyancy to the common faith, promising to do for men what they could not do for themselves.

The thesis is further carried into the early Christian period when the Church becomes "the holy people of God bearing witness in history, age after age, to God's righteous purpose, most holy judgment and most loving redemption." This, when rightly understood, the author conceives to be the true role of the Church in the world.

STILES LESSLY

The Heirloom Bible

New York, Hawthorne Books, 1956. 1540 pp. \$25.00.

A beautiful edition of the King James version of the Bible which is intended to be passed down one generation to another. It is well bound in a durable red cover; the print is large and clear.

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Luther's Works—Volume 21

Edited by Jaroslav Pelikan. St. Louis, Concordia Publishing House, 1956. 38 pp. \$4.50. The second in the new 55-volume American Edition of *Luther's Works*. Contains Luther's commentary on the Sermon on the Mount, written for the most part in Wittenberg, and his exposition of the Magnificat, Mary's hymn of praise to the Lord.

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Selected Letters of John Wesley

Edited by Frederick C. Gill. New York, Philosophical Library, 1956. 244 pp. \$4.75. A cross section of the letters of John Wesley, compiled in a one-volume edition for the home library.

The Man and the Book

Nobody Knows

By Bruce Barton. New York, Bobbs-Merrill Company, 1956. 325 pp. \$3.50. A revision of Bruce Barton's best sellers, *The Man Nobody Knows* and *The Book Nobody Knows*, in a one-volume edition for the modern reader.

Billy Graham

By Stanley High. New York, McGraw-Hill and Co., Inc., 1956. 274 pp. \$3.95. A biography based on Billy Graham's papers and the records of his organization, his diaries, letters of his wife, and repeated first-hand observation of his "Crusades" and their consequences, by the author, an editor of *The Reader's Digest*.

Protestant Witness of a New American

By Angelo di Domenico. Philadelphia, Judson Press, 1956. 172 pp. Cloth, \$2.50; paper, \$1.50. An autobiographical account of one of the greatest leaders among Italian Protestants, who for more than fifty years has devoted his ministry to the development of an effective Italian Baptist witness in this country.

Church and Campus

Edited by DeWitt C. Reddick. Richmond, John Knox Press, 1956. 178 pp. \$2.00. An analysis by members of the Presbyterian Church, U. S., of their denomination's historic and present-day role in Christian higher education and their concerns for the future.

Makings of Meetings

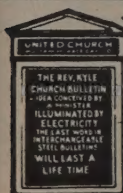
By Flora E. Breck. Boston, W. A. Wilde Company, 1956. 74 pp. \$1.75. Suggestions for programming and planning worship services, including outlines for conducting meetings, scripture references, prayers, hymn-titles, etc. Especially useful for inexperienced young people and high school groups.

Ten College Generations

By Jay B. Kenyon. New York, American Press, 1956. 144 pp. \$3.00. An entertaining account by the Dean of Asbury College in Wilmore, Kentucky, about his student days at the college and his later ministry to ten generations of Asbury students.

The Prayers of Susanna Wesley

Edited by W. L. Doughty. New York, Philosophical Library, 1956. 63 pp. \$2.50. A collection of the prayers of the mother of John and Charles Wesley, adapted from her meditations.



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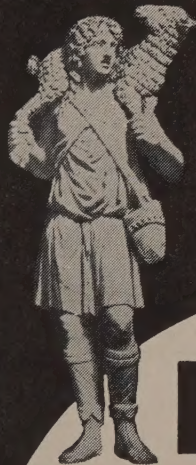
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Devotions for Adult Groups

By Wallace Fridy. Nashville, Abingdon Press, 1956. 127 pp. \$1.50. Twenty-five devotional messages designed as resource material for both group worship services and private meditation. Further aid for the group worship leader is given in the sections after each devotion, "Worship Aids," consisting of hymn and scripture suggestions and a prayer.

Nearer to Thee

By Harriet Ann Daffron and Betty Jean Clark. New York, Thomas Nelson & Sons, 1956. 160 pp. \$3.00. "Meditations from the RSV Bible" arranged by subject matter and title as an aid to finding the exact meditation for the exact moment of need and devotion. Useful for family and group worship as well as for private meditation.

Red Letter Days

By Harry N. Hancock. New York, Longmans, Green and Co., 1956. 181 pp. \$2.25. A series of meditations on the Holy Days of the Christian year, designed as a companion volume to the *Book of Common Prayer*.

Strength and Power

By Harold Peters Schultz. Philadelphia, Christian Education Press, 1956. 90 pp. Paper, \$1.25. Meditations, prayers, words of hymns, scripture passages, and selections from "Saints and Seers," especially designed for the sick.

The Life & Teachings of the Master

Edited by G. F. Maine. New York, Wm. Collins Sons & Co., 1956. 160 pp. \$1.00. Scripture selections from the King James Version of the New Testament, on the life, teachings, parables, and miracles of Jesus, arranged by topical headings.

Seven Steps to Heaven

By J. W. C. Wand. New York, Longmans, Green and Co., 1956. 99 pp. \$1.25. A book of seven meditations designed to enable the Christian "to enter upon his inheritance . . . to understand just how good God has been to him and how much of Heaven he may have for the asking here and now."

Choral Readings for Fun and Recreation

Edited by Helen A. Brown and Harry J. Heltman. Philadelphia, Westminster Press, 1956. 63 pp. Paper, \$1.00. Third volume in a series of anthologies of choral literature for young people by the editors of *Choral Reading for Worship and Inspiration* and *Choral Readings from the Bible*. Especially suitable for camps and other recreational groups, the collection includes simple directions for leaders and selections ranging from animal stories to settings for psalms; one section, "About Stuff and Nonsense," contains selections written in "four-four" time and easily adaptable for hiking groups. Though planned as a means for self-expression and enjoyment, the readings are suitable for audience entertainment, if desired.

Abingdon Party and Banquet Book

By Clyde M. Maguire. Nashville, Abingdon Press, 1956. 160 pp. \$1.95. Nine-teen complete sets of plans, decorations menus, stunts for church and club banquets and parties and home entertainments, easily adaptable and "table-tested" for workability. Plans include a "Hurrah It's Spring" dinner, an "Everybody's Birthday Banquet," and a special section on "Cooking for 'Eating Meetings.'"

The Buddha, the Prophet, and the Christ

By F. H. Hilliard. New York, Macmillan Company, 1956. 169 pp. \$3.00. Extracts, with notes, from the canonical writings of Buddhism, Islam, and Christianity which reflect the belief that the Founder manifested certain supernatural characteristics. In a final chapter the author summarizes some of the problems which arise from such a comparison.

Olive Trees in Storm

By Morris S. Lazaron. New York, American Friends of the Middle East Inc., 1955. 111 pp. \$2.75. An objective personal account of a survey tour by a Protestant, Dr. Harold Fey, a Catholic, John Cogley, and a Jew, Dr. Morris S. Lazaron, to the Holy Land and the Middle East. Written by the Jewish member of the group, this book chronicles the contemporary human event which have led to the present tragedy of the Holy Land and offers suggestions for a solution.

Directory for Exceptional Children

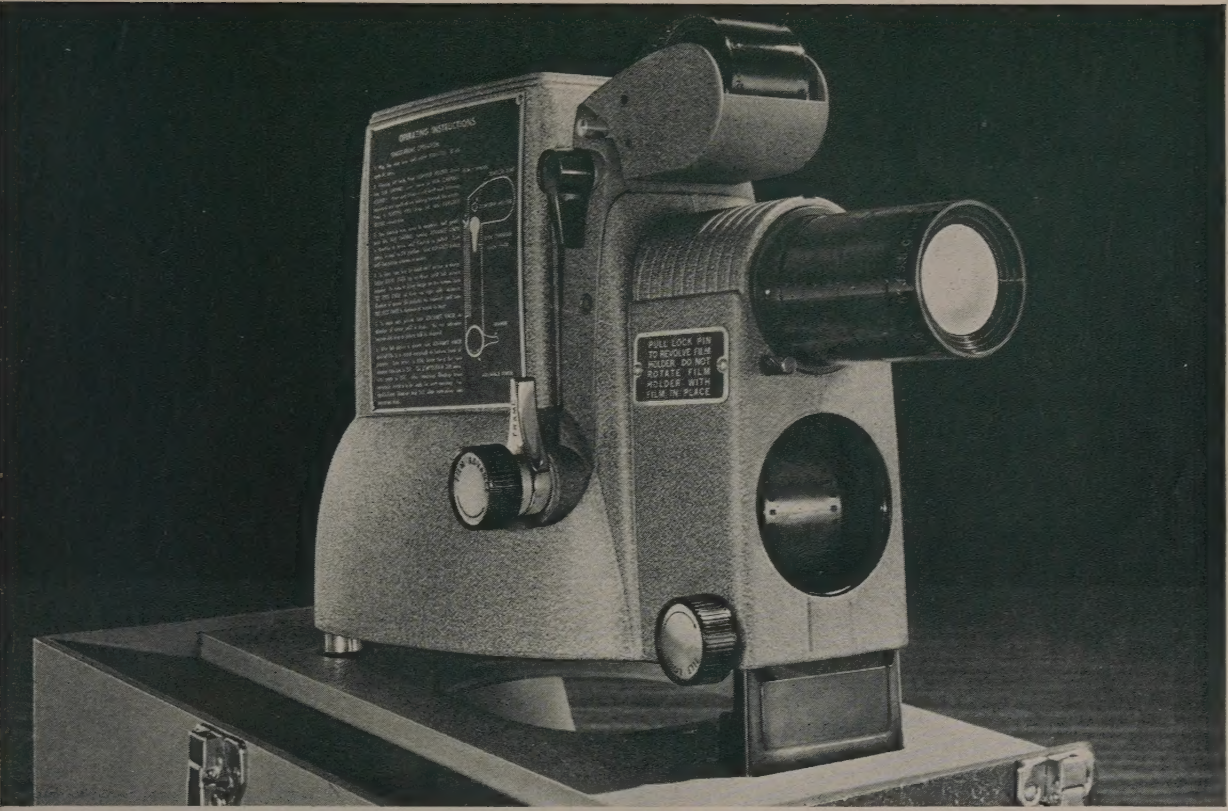
Edited by E. Nelson Hayes. 2nd edition. Boston, Porter Sargent Publisher, 1956. 256 pp. Cloth, \$4.00; paper, \$3.00. A descriptive listing of schools, hospitals, homes, clinics, and other facilities for the more than 3,500,000 exceptional children in the U. S.

Resources for Special Education

Edited by Merle E. Frampton and Elena D. Gall. Boston, Porter Sargent Publisher, 1956. 256 pp. Cloth, \$3.30; paper, \$2.20. A companion volume to the *Directory for Exceptional Children*, *Resources* lists agencies and organizations serving the needs of the exceptional periodicals in the field of special education, extensive bibliographies of articles relating to the field, and a glossary. Designed not only as a reference tool for students and professional workers, but also as a check list for librarians, parents, and others interested in special education.

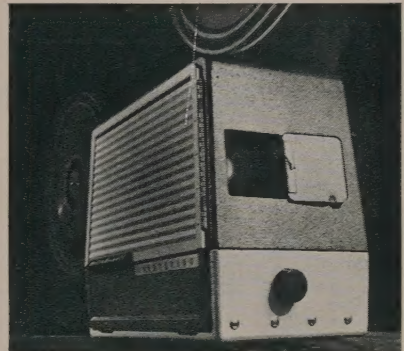
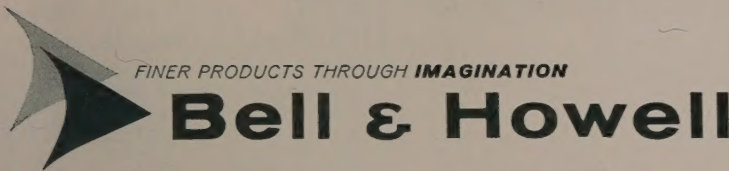
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A new imprint of 50¢ religious paperback books, written for the average churchgoer and the average college student, launched on March 6 by the Association Press, New York City. Titles of the first series, to be followed by six more titles next fall (twelve per year) are *Religious Living* by Georgia Harkness; *A Short Primer for Protestants*, by James H. Nichols; *Basic Christian Writings*, edited by Stanley I. Stuber; *What Christianity Says about Sex, Love and Marriage*, by Roland H. Bainton; *The Life of Christ in Poetry*, compiled by Hazel Davis Clark; and *Words that Change Lives*, a collection of sermons by leading clergymen.

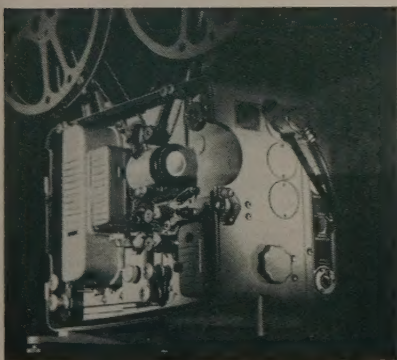


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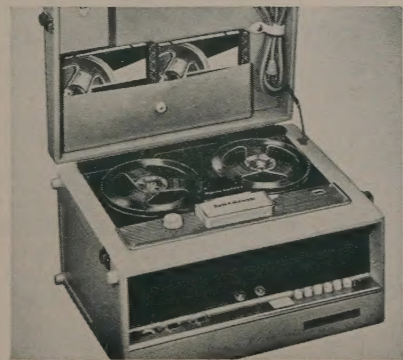
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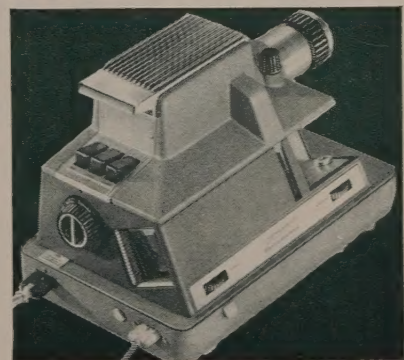
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